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# The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

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## "With You Always"

"I am with you", said the Master,  
"I am with you all the days."  
Let this truth inspire our courage,  
Cheering us upon our ways,  
As the sunlight  
Cheers the earth with morning rays.

In this world are sins and sorrows,  
Cruel hands are causing pain.  
In the field are weary toilers  
Thinking oft their toil is vain,  
Be not faithless ;  
On his throne our Lord doth reign.

Make disciples, teach the nations,  
Let the peoples learn his will ;  
Called of him to be apostles,  
Speed the work, your task fulfill.  
Time is flying ;  
But our Lord is with us still.

## The Deep Places of Life

By Rev. Robert Johnston, B.A.

The depths of poverty, the depths of sorrow, the depths of sin ; what expressions are more common than these? And because they are common on our lips, their experience must be very common in our lives.

Nature has her deep places too, and she sends her messages to us from these. The precious minerals are dug from the depths of the earth. The giant trees are felled in the depth of the forest. The big fish are caught in the depths of the sea. It has been said of the kingfisher :

"She rears her young on yonder tree ;  
She leaves her faithful mate to mind 'em.  
Like us, for fish she sails to sea,  
And, plunging, shows us where to find  
them."

Are there any precious things for us in the deep places of life? Some men are scared to go down into the mine, or push their way far back into the forest, or board the schooner to seek the fishing ground. The stout-hearted only venture. But for these there is reward. And there is reward, too, in the deep places of life for the strong hearts who seek God's hand in the darkness.

On the uplands, men see the sun. In the mighty cavern the sun is hidden, but even at mid-day the eyes look up and see the stars. While the mariner loves the noon-day sun, there is a star—an indispensable star—that shines for him. And we must remember that it was a star and not a sun that led the wise men to Bethlehem. The one object in life that is really worth while is Jesus Christ. If the deep places reveal His star, then God has made the darkness His preacher.

Poverty has its shadows and sorrow has its tears and death has its grave. But rightly understood these give us the true atmosphere in which Jesus' star can be seen.

What depth of woe is like the depth of sin. Yet the star is visible there. Sin, to those who know it as sin, who see that it is black and not bright, is God's dark messenger of hope. The prodigal saw His star at the swine troughs. Bunyan's Pilgrim, with his burden on his back, saw "yonder shining light." Sin and salvation may be very close companions.

From the depths of darkness men may see the star that can lead them into the depths of light. The deep places of Christ-like character are very deep indeed. So deep that the surface is not moved by the every day passing things of time. The wind that can kick up the waves on the shallows of the sand bar, only creates a swell on the waters

of the deeper sea. The life hidden with Christ in God does not fuss or fume over trifles. It is serene in the quietness of faith. The passions are hushed to rest in the bosom of God's bottomless love—

"Deep waters noyslesse are, and this we know,  
That chiding streams betray small depths below."  
Halifax, N. S.

### The Great Alliance

By Rev. W. H. Sedgwick, B.A.

"Before I entered upon this work", said William the Silent, the Founder of the Dutch Republic, "I made a close alliance with the King of Kings." Everything, in life, depends upon this alliance.

That was the Master's thought. "With men", He said on one occasion, "it is impossible, but not with God: for all things are possible with God." I fancy few words of Jesus are more persistently misused or more frequently misquoted. It is in reading the proposition that we go astray. We read it as though "with" were the equivalent of "to." But Jesus did not say "All things are possible to God"; He said "All things are possible with God." He is not drawing the contrast between man's impotence and God's power. He is teaching that the first, last and greatest need of life is to be brought into the great alliance. Impotent man yoked with omnipotent God becomes strong and does exploits.

The subject under discussion when Jesus spoke these words was personal salvation. The rich young ruler had made, through cowardice, the great refusal, and the Master, as His way was, sought to use the incident for redemptive ends. "Children, how hard it is to enter into the kingdom of God!" And, then, because the disciples were alarmed, He added "Hard, but not impossible: not impossible with God." All the resources of humanity at its best, Jesus says, are inadequate for salvation; but in the matter of salvation we are not dealing with the resources of man, but of God, and with God all that a man ought to be he can be.

Yes, and with God all that a man ought to do he can do. The kingdom demands the impossible in service as it does in character. "Give ye them to eat", we hear the Master say. "But, Master, you forget that we are in a desert place!" "On the other hand, I remember that I am Lord of the desert. They have no need to go away. I am here." Thus Christ added a new word to the soul's literature. He taught men to say, "We have neither bread nor power to get bread; but we have Thee!" He taught men to think, not of human endeavor, that cannot avail, but of divine resource, that cannot fail. He taught men to measure their tasks, not against their five poor loaves and two small fishes, but against the resources of the Infinite.

When Robert Morrison went out to China, a New York merchant, sceptical as to Morrison's power to do good, said, "So you expect that you will make an impression upon the idolatry of the great Chinese Empire!" "No, sir", was the reply, "but I expect God will." When they laughed at St. Teresa because she wanted to build a great orphanage and had but three shillings, she answered, "With three shillings Teresa can do nothing; but with God and her three shillings there is nothing Teresa cannot do." Because these had entered into the Great Alliance their intrepid souls laughed at the impossible and said, "It shall be done!"

Hamilton, Ont.

### Growth in Christian Life

By Rev. D. McTavish, D.Sc.

#### V. GROWING BY DOING

In order to grow, life must have expression. Hence activity is absolutely essential to growth. We see this illustrated in the physical sphere. Parents are often worried and vexed by the restlessness of their children, whereas they should be thankful, since this indicates a healthy life growing by exercise. The children are finding themselves by doing things. The parent's duty is to direct this activity and not merely suppress it. This is one of the basal principles of the kindergarten system. On the other hand, an inactive child should be a cause of alarm.

So, too, the muscles of the mechanic become strong by constant use, and by doing the same things over and over he grows in efficiency. Why are the finest worsteds and tweeds in the world made in the north of England and the south of Scotland? Because they are the product of generations of workers engaged in the same occupation. You cannot learn to swim by reading books on swimming or seeing others do it. It is by the effort the ability comes. So, in the spiritual life, it is by doing things we acquire strength and efficiency. The service we do for others enriches our own lives, as well as ministers to those whom we serve. The grace of liberality is a good illustration of this—"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Mrs. Charles expresses this very aptly—

"Numb and weary on the mountains,  
Wouldst thou sleep amid the snow?  
Chafe that frozen form beside thee,  
And together both will glow."

The same is true of efficiency. We can become efficient in teaching ultimately only by teaching, in public prayer only by praying in public. Neglect of all such gifts means

their withdrawal. Jesus' miracle of feeding the five thousand illustrates this truth very clearly. He took what the disciples could find—five loaves and two fishes, and blessed the insignificant means. But He did not create, there and then, sufficient food for the whole multitude. It was as the disciples ministered the food to the people, that the supply multiplied. The same is true of the widow's meal and oil. As she used it and shared it with the prophet, it kept on increasing.

There is an interesting story told of Alfred the Great. After his defeat by the Danes, he was reduced to sore straits. A beggar came to his little castle at Athelnay and asked for alms. When the queen informed him that they had only one small loaf remaining, which was not sufficient for themselves and their friends who had gone in quest of food, King Alfred replied, "Give the poor man half of the loaf. He who could feed the five thousand men with five loaves and two fishes can make that loaf suffice for more than our necessity." The poor man was relieved, and the king's generosity was recompensed by a most providential supply which his people had secured.

Toronto

## DID WHAT THEY COULD

*Rev. F. A. Robinson, B.A.,*

Associate Secretary, Board of Social Service and Evangelism

One by one the workers had removed from the district or had become indifferent to the claims of the Sabbath School in the little village. The attendance of children had also fallen off, and now, for almost five years, two faithful women had carried on the work alone. "Just a handful", was how they reported the number of scholars. Was it worth while trying to continue? There seemed so little response on the part of the children and so little appreciation on the part of the parents. Each teacher had a busy life during the six working days, and a quiet Sunday afternoon would be a great relief; and so it came to pass that after a long conversation on a certain Wednesday evening a few

months ago, it was decided that there were many good reasons for laying aside the burden that had been carried so faithfully and long. They would continue for two more Sabbaths, and then, if no one volunteered to take hold of the work, the School should close.

The following Sunday morning a stranger was to occupy the pulpit. He had spent his boyhood days in the little village, and the memories that thronged the preacher's mind that morning moved him to express his gratitude for the influences that had gone forth from the humble chapel in which they were worshipping. Without mentioning names he told of some who had brought their lives to Jesus Christ in that very building, in that

very Sabbath School, and how he knew at least three men in a distant land who thanked God for the effect of it all on their lives. Scripture passages had been memorized at the request of an old coal-hawker, whose sincerity and piety made one readily excuse his pronunciation. For long years, through shine and storm, the old man had done his work. How ever physically weary the poor old man oftentimes was, yet he would not neglect his boys; and the boys had not, in those days, the respect they would gladly show him to-day. Surely they must have sent him home heavy-hearted many a Sunday! To-day it is too late to say the words that should have been uttered years ago, but One who judges men, not by their trappings and possessions, but by their worth, has surely said to the tired warrior, "Come ye blessed of my Father, inherit the kingdom."

At the close of the simple service that Sabbath morning in the quiet village, in the heart of the "tight little island" two women came and told the preacher what has been written in the first part of the article. Then one of them added: "After what we have heard this morning, we have decided that, unless some one else undertakes it, we will not stop the work until death stops us, for we see now that we cannot tell what the harvest may be."

In our admiration and thankfulness for modern methods and up-to-date equipment, let us not forget what we owe to those who have not these advantages, but who are doing nobly their part in the making of this nation in righteousness. I think of the girl with seven scholars in the old bar-room—of the school teacher who struggled across the storm-swept prairie, three miles, and was teaching four children, as we entered the school-house—of the hired man, who, from the ranch four miles below, climbed the mountain side to teach a dozen miners' children—of the section man leading six children of four nationalities in the singing of "Jesus loves me." No pictures of their classes appear in the papers. Their names are not found in man-made records, but we love them and honor them as fellow-laborers "whose names are written in the Lamb's book of life."

Toronto

### The Quiver on His Chin

"I do like to be in that man's class! I don't know as it is just true to say that I enjoy it, but I do like to see the quiver on his chin when he comes to some touching point in the Lesson. Then is when he reaches the hearts of us all."

The quiver on his chin.

When this man said that, he paid his teacher a tribute such as any one of us may well covet. How many times in the course of the year do our pupils see any such sigh of emotion in us as we stand before them to conduct a class recitation? Is it true that we ourselves feel in our hearts the thrill of holy passion when we come face to face with our classes and try to tell them in the best way we can the story of the cross? Or are we cold and passionless? What, in fact, does the story mean to us? If little, then surely we cannot hope to make it mean much to our pupils.

That man is a rare teacher. I know him well, and I have often sat under his ministry. I know that whenever he comes to the hour for class recitation his whole body is in a tumult of excitement. It shows itself in every feature of his face. Each movement of his body betrays the secret of the intense feeling that warms his soul. I know, too, that when the hour is over and the work is all done, that teacher is ready to drop. He has thrown all the powers of his body, heart and soul into the work he had to do. He has burned out a little more of his life for the Master; and now he has gone away to leave the Lord he loves to do the rest, for he surely has done all he could.

The quiver on the chin is what counts. But it must be really there. It must stand for a true, God-given passion deep down in the heart. That, and that alone, can touch the heart of another. That, and nothing else in all the world, ever brought or ever will bring the reward of the winner of souls.—The Teacher

### "A Little Child Shall Lead Them"

During my work in my mission field last year, writes Mr. Reginald Parker from Edmonton, a little incident worthy of note

came under my notice, in connection with one of the Sunday Schools organized by Mr. Ritchie (one of the field workers) and myself. In a home where there were two little girls of 8 and 10 years of age, the father and mother seemed to care very little for worship of any kind, and it was with great difficulty they were persuaded to send them to the Sunday School.

The little girls attended regularly from Sunday to Sunday, learning hymns and hearing the Bible stories. All this was quite new to them, as they had never heard them before. Though I had called on the parents, I could never get them to come to the service; so I put my whole heart and soul with the children.

One day, to my great surprise, the parents of these children attended my service. When I saw them, I gave out one of the

children's hymns which they knew. After the service I told them how glad I was to see them, and asked if they had enjoyed the service. They told me this story: Their two little girls had sung the two hymns "Yes, Jesus Loves Me" and "Precious Jewels"; and while singing they had looked so innocent and lovely that the parents had come to the conclusion there was "something in it after all", and decided to attend the next service.

It so happened, that within three Sundays after that, I was turned away from the house where I had been holding service. And the first thing I knew was that this father and mother offered to lend their home for the Sunday School and the service, which we continued to use for this purpose until the end of the season.

## A GOOD TEACHER

*By Rev. William Wallis, Ph.D.*

Apart from the necessary knowledge of God's Word and a desire to lead children to an acceptance of Jesus Christ as Lord and Saviour, there are certain practical matters that go to make a good teacher.

*Regularity.* A teacher who is never absent has a strong influence on the scholar. The fact that there is no heart in the work is clearly evidenced more quickly through irregularity than in any other way. Without doubt there is no more effectual way to scatter a class. Few pupils have sufficient interest to be regular, if the teacher fails in this respect. It is a habit that grows, and soon affects the whole School if allowed to continue.

*Punctuality.* It may seem a very little matter to come in five minutes late, after the superintendent has filled your place, and to cause the "supply" the humiliation of having to gather up traps and withdraw. It is just as easy to be five minutes early. These minutes may be well spent. They offer an opportunity of a few words of greeting to the scholars and also a minute for prayer before School begins. A minute of prayer before School is worth an hour

afterwards. There should be no rush or sliding into the class just in time to escape the eagle eye of the superintendent. A good teacher will be on the job punctually.

*Sincerity.* The children enjoy, and are not slow to appreciate, a joke. Indeed, the more often there is a smile on the face of your scholars the more easy will be your task. But there must be the ring of sincerity in it all. Perhaps this is the need of those who are teaching from a sense of mere duty or to please others. To such the time is long, and there is little to say on the Lesson; so much so, that the children see that you are putting in time much against your will. Consequently they need no second bell to escape and with astonishing alacrity they are gone and also your opportunity.

*Simplicity.* The teacher that will talk down to the smallest child in the class will not lack listeners. Let each word and illustration be of the simplest. Simplify rather than make more complex. Unravel the tangle and see that each child understands the subject in hand. To accomplish this, inquire what the child knows and thinks about the Lesson. Do not think that your

only duty is to fill the mind with Biblical truth. But ascertain the child's limitations and adjust your message to its condition. It may be a shock to know that much of your teaching has been Greek to the children, but better to know it and to try again with a prospect of success than to go on and accomplish nothing. These four qualifications are necessary in a teacher. They are some of the things, that following the usual preparation of the Lesson, certainly tend to help make the work a success, and little things that the teacher should faithfully seek to practise.

Niagara Falls, Ont.

### Bringing Out the Facts

By J. B. Calkin, LL.D.

#### II.

It is difficult to present in words a proper method of guiding pupils to a clear apprehension of the facts of a Lesson. The method must vary in adaptation both to the character of the Lesson and that of the scholars. The right way to show how to do a thing is by doing it right. Illustrate by example. A few suggestions, however, may be helpful: The teacher should know the facts. Attention on the part of the scholars is essential. The Lesson should be invested with such qualities of interest as will give it the power of awakening and sustaining spontaneous attention. The proper reading of the Lesson as regards enunciation, pitch, emphasis, inflection, variation of time and tone will give every fact its true setting. Reading verse about or in concert will not accomplish this. Let it be done by some one good reader. This will stimulate wholesome rivalry in reading. Ask a scholar to tell the story of the Lesson, or to give its facts. Call on others to criticize the reading and the telling, showing the successes and the failures. Compare the Lesson with former Lessons, noting differences or agreements of detail under conditions of general similarity; for example, the variations and resemblances in the visits of the angels to Zacharias, to Mary, and to the shepherds. Skillful questioning is a most effective means. Many teachers have yet to learn the art of questioning. The following are examples of questions of very doubtful

value: Is there such a thing as pure luck? Was Zacharias a weak character? Can we help having doubts? Do we bring most of our troubles on ourselves?

The following selections from old experience may serve some purpose:

Lesson: THE BIRTH OF JESUS. How did the shepherds feel when the angel stood beside them? "They were afraid." Why did they fear? Look at v. 9. "The glory of the Lord shone round about them." Yes, but what did this show as to the person who stood beside them? "That he was not a man. He was from heaven." Yes, that he was God's messenger. Question as to the cause of Zacharias' fear. Nothing is said as to this glory. There was some other sign, as the angel simply stepped, as it were, out of nowhere and stood beside him. How many angels appeared to the shepherds? "Three." (Another scholar) "She is thinking of the three Wise Men from the East!" Look again, v. 13. "It does say, There was a host—a large number, but it does not say that these were angels." Look at v. 15. "Oh, yes, they were angels." What did the shepherds do when the angels left them? "They set out to find the Child." Why? "The angels told them to go." Did they? Look at vs. 11, 12. "No. He told them how they would know the right Child." Why this? "He showed them by this that they were to go and find Jesus." Yes, that was the same as telling them to go. Examples from every day life of implied commands or requests may follow.

Truro, N.S.

### The Picture Cluster

By Marion Wathen

Every Primary teacher should consider herself rich if she has a blackboard and an opportunity to use it. She who has also the large wall Picture Cluster is richer still.

But these poor picture clusters, how they are abused! Not long ago a visitor was asked to teach a class of squirming, fidgety eight-year-old boys in a Primary Department; there wasn't the slightest sign of blackboard or pictures of any kind about the room. When the Lesson was about half through, the

visitor asked the secretary if there wasn't any picture of the Lesson available. After some hesitation the secretary replied, "I guess there is a Picture Roll behind that cupboard over there; but the hanger is off, and we haven't been using it lately." However, he managed to find it; so the teacher spread it out and the boys huddled over it.

What a change! In a minute they were all curiosity. They were plying the teacher with questions: "Is this Jesus?" "Are all the disciples here?" ("Count them", was

the answer.) "Is that the road going to Jerusalem?" "What did they stop there for?" "How far from Jerusalem are they?" and so on, came a perfect avalanche of questions. Why, it seemed almost a sin to have kept those pictures down behind that cupboard, did it not?

There are wonderful possibilities in these Lesson pictures. Try if you can find them out in the teaching of your next Lesson. If you haven't the large picture cluster use the little picture cards, giving one to each child.

## HOW THE WORK GOES ON

Rev. R. A. Mitchell, of the Honan Mission, says that all the Gospels are memorized in a four year course as part of the curriculum of the schools.

The India Sunday School Union is financially supported and directed in India and its affairs controlled by one central and forty provincial committees. It enlists the voluntary work of 35,000 Bible teachers by whom 700,000 scholars are instructed in 60 vernaculars, 10,000,000 pages of Biblical Lesson Helps in 20 languages being provided annually for their assistance.

The Teacher Training Commission of the Religious Education Association is actively at work in the formulation of standards for Teacher Training work and a critical review of available material, textbooks and literature from the viewpoint of the standards thus formulated. The results of its careful labors will be valuable to all who are planning for the betterment of Sunday School teaching.

The question of the teacher. How to get enough teachers and the right quality. Mr. F. L. Brown, famous as the superintendent of an immense Sunday School in Brooklyn, N.Y., solves the problem by getting the classes from sixteen to eighteen years to take up a two years' Teacher Training Course instead of the regular Lessons. At sixteen, boys and girls want to do something worth while. The Teacher Training Lesson is

substituted for the Bible Lesson for the day, and even if the teachers are not very far in advance of the scholars, if you get them to think that it is expected of them, they will be ready to undertake it.

Dr. Franklin McElfresh has told of an advanced movement in Birmingham, Alabama, that has proven successful and comes rich with suggestion to other cities. A Graded Union for Men was organized last year. "Why not a Union for men?" The organization was effected; the experiment was successful. Nearly a hundred men, teachers of classes of men and boys, were enrolled. Supper was served at 6.15 for those who remained down town. A short training lesson was given, and a brief period of devotion and then the study was taken up by sections under the regular teachers. The superintendents' section, the adult, senior and intermediate teachers met for the study of their Lessons and discussion of their problems. At eight o'clock sharp, came adjournment.

Our British friends do not give as much attention to Teacher Training in local Sunday Schools as we do in America, but they surpass us in the features of Teacher Training given in the universities and colleges. In such institutions as the University of Manchester, Liverpool, Leeds, Birmingham, and Bristol, regular courses of instruction have been given for a number of years, and these courses, are growing in popularity. The subjects discussed are Psychology, Edu-

ational Methods, Studies in the Old and New Testaments, Sunday School History, Development of Administration, Outlines of Church History, together with practice class, which may be regarded as "clinics in teaching." The Church of England Sunday

School Association has aided greatly in college and university instruction. There is a definite movement on foot to inaugurate this method of teacher training in all the universities and colleges in the land.—Heidelberg Teacher

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### Lesson Calendar : Third Quarter

1. July 7..... Malignant Unbelief. Mark 3 : 20-35.
2. July 14..... The Seed in the Four Kinds of Soil. Mark 4 : 1-20.
3. July 21..... The Growth of the Kingdom. Mark 4 : 26-32 ; Matthew 13 : 33.
4. July 28..... The Wheat and the Tares. Matthew 13 : 24-30, 36-43.
5. August 4..... The Worth of the Kingdom. Matthew 13 : 44-53.
6. August 11..... A Troubled Sea and A Troubled Soul. Mark 4 : 35 to 5 : 20.
7. August 18..... The Ruler's Daughter. Mark 5 : 21-24, 35-43.
8. August 25..... The Visit to Nazareth. Luke 4 : 16-20.
9. September 1... The Death of John the Baptist. Mark 6 : 14-29.
10. September 8... The Mission of the Twelve. Matthew 9 : 35 to 10 : 15.
11. September 15... Judgment and Mercy. Matthew 11 : 20-30.
12. September 22... The Feeding of the Five Thousand. Mark 6 : 30-44.
13. September 29... REVIEW.

## Lesson V.

## THE WORTH OF THE KINGDOM

August 4, 1912

Matthew 13: 44-53. Read Matthew 8: 24-27; Luke 8: 23-25. \*Commit to memory vs. 45, 46.

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

44 <sup>1</sup> Again, the kingdom of heaven is like unto <sup>2</sup> treasure hid in a field; to which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a <sup>3</sup> merchant man, seeking goodly pearls:

46 <sup>4</sup> Who, when he had found one pearl of great price, <sup>5</sup> went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was <sup>6</sup> full, they drew <sup>7</sup> to shore, and <sup>8</sup> sat down, and gathered the good into vessels, but <sup>9</sup> cast the bad away.

**Revised Version**—<sup>1</sup> Omit again; <sup>2</sup> a treasure hidden in the field; which a man found, and hid; and in his joy he goeth; <sup>3</sup> man that is a merchant seeking; <sup>4</sup> and having found; <sup>5</sup> he went; <sup>6</sup> filled; <sup>7</sup> upon the beach; <sup>8</sup> they; <sup>9</sup> the bad they cast away; <sup>10</sup> in; <sup>11</sup> righteous; <sup>12</sup> the weeping and; <sup>13</sup> Omit four words; <sup>14</sup> Omit Lord; <sup>15</sup> And he said unto; <sup>16</sup> who hath been made a disciple to the; <sup>17</sup> a; <sup>18</sup> Omit that.

## LESSON PLAN

I. The Kingdom Pictured, 44-50.

II. The Kingdom Published, 51-53.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The worth of the kingdom, Matt. 13: 44-53.  
T.—Heavenly treasure, Luke 15: 18-30. W.—That which endureth, John 6: 22-27. Th.—Better than merchandise, Prov. 3: 13-22. F.—Better than gold, Prov. 8: 10-19. S.—Loss and gain, Phil. 3: 7-14.  
S.—First things first, Matt. 6: 19-21 and 31-34.

**Shorter Catechism**—*Ques. 24. How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

**The Question on Missions**—5. What sleeping accommodation have they in school? From six to ten sleep in a room on a long brick or wooden platform, with a straw mat over it. Each supplies his own quilt, in which he wraps himself, also using his clothes to cover him. A brick does for a pillow.

**Lesson Hymns**—Book of Praise, Ps. Sel. 7 (Supple-

49 So shall it be <sup>10</sup> at the end of the world: the angels shall come forth, and sever the wicked from among the <sup>11</sup> just,

50 And shall cast them into the furnace of fire: there shall be <sup>12</sup> wailing and gnashing of teeth.

51 <sup>13</sup> Je'sus saith unto them, Have ye understood all these things? They say unto him, Yea, <sup>14</sup> Lord.

52 <sup>15</sup> Then said he unto them, Therefore every scribe <sup>16</sup> which is instructed unto the kingdom of heaven is like unto a man that is <sup>17</sup> an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, <sup>18</sup> that when Je'sus had finished these parables, he departed thence.

**Special Scripture Reading**—Isaiah, ch. 55. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 474, The Pearl of Great Price; B. 475, While Men Slept, His Enemy Came. For Question on Missions, C. 481, Group of Girls Gathered in Front of Their Dormitories at Weiweifu School. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Followers of Peter's Old Trade, Emptying Nets on a Shore of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. (Owners of 1910 material need only 10 new stereographs for this Quarter; owners of both 1910 and 1911 material need only 6 new stereographs; four for August, 67c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

By Rev. Professor Daniel J. Fraser, D.D., LL.D., Montreal

**Time and Place**—A.D. 26; perhaps Capernaum.

**Connecting Links**—These parables are peculiar to Matthew, and are placed by him immediately after last Lesson. The first two both teach the worth of the kingdom, but in the first parable, the man finds the treasure without looking for it. The second parable describes the case of a man who all his life has been in the pursuit of truth, and at last finds it.

## I. The Kingdom Pictured, 44-50.

V. 44. *Treasure*; Rev. Ver., "a treasure", Christ Himself, and all that Christ brings with Him to the believing soul. *Hid in a field*. "In ancient times, and in an unsettled country like Palestine, where there were no

banks in the modern sense, it was a common practice to conceal treasure in the ground." (Cambridge Bible.) *Hath found*; unexpectedly. *He hideth*. He hid once more what some one had previously hidden; hid both the treasure and the fact of its discovery. *For joy thereof*; Rev. Ver., "in his joy": joy, because of the great value of the treasure, exceeding the value of all his previous possessions. *Selleth . . . and buyeth*; "ethically questionable, but parables are not responsible for the morality of their characters" (Bruce). The point is, that the kingdom of heaven outweighs in value all else, and that he who understands this will gladly part with all to possess it. Hence the reasonableness of the sacrifice for the kingdom demanded by Jesus.

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Vs. 45, 46. *A merchant man*; Rev. Ver., "a man that is a merchant", a pearl merchant who went to the pearl fisheries to buy from the divers. *Pearl of great price*; large, well-shaped and pure; rare, but sometimes found. "Of all the objects employed as ornaments, the pearl is almost the only one which derives nothing from art." No gem, in the estimation of the ancients, surpassed the pearl in value. *Went*; after agreeing for the purchase of it. He had not with him money enough to buy it. *Sold all*; a great venture. The point is, that seekers after God are, in the same way, to find the kingdom, a good beyond their hope.

Vs. 47, 48. *Net . cast into the sea*; a large drag net or seine; an oblong net of immense length. The bottom edge was weighted with lead, and swept the bottom of the sea. The upper edge floated on the surface, supported by corks. One end was held on the shore, the other was hauled off by a boat, and then returned to the land. Escape from it was impossible, and when dragged to shore, it contained every fish in the area of sea which it had swept. *Of every kind*. Large movements, like the inauguration of the kingdom, influence all sorts of people. *Sat down, and gathered*; a deliberate sorting of the fish.

Vs. 49, 50. See vs. 41, 42 in last Lesson. The point of this parable is very similar to that of the tares.

## II. The Kingdom Published, 51-53.

V. 51-53. *Unto them*; His disciples. *Have ye understood?* Many heard in vain. But the disciples, by the aid of Jesus' interpretations, are beginning to see the meanings of the parables. *Every scribe which is instructed*; Rev. Ver., "every scribe who hath been made a disciple." The Jewish scribes were instructed in the observances of the Mosaic law. The new law of Christ also requires scribes who shall be instructed in the kingdom of heaven—its mysteries, laws and future. *Which bringeth forth*; for free dis-

tribution. *His treasure*; storeroom or treasury. *New and old*; heirlooms and newly acquired treasures. The Christian will exhibit the true teachings of the old law and add them to the new lessons of Christianity. The Christian scribe, unlike the Jewish, will not merely repeat the sayings of predecessors, but will find ever fresh interpretations of Holy Scripture or Christian tradition.

## Light from the East

By Rev. James Ross, D.D., London, Ont.

TREASURE—The limited extent to which banking prevailed, combined with the insecurity of property in political upheavals, led to the hiding of surplus wealth. Many rich men divided their money into three parts; with one part they traded and supported themselves, another part they turned into gems which could be easily concealed about the person if it were necessary for them to flee suddenly, and the third part they buried. They could not trust any one with the secret of the treasure, and as they often died before they could return, the treasure was lost until some peasant found it and passed in a moment from abject poverty to affluence. At the time of the mutiny in India, a box of magnificent jewels was hidden in a hole in the top of a palm tree. Immense hoards were built into walls, buried in fields and sown over, a vault was dug under a cistern, the treasure placed in it and the cistern filled with water.

PEARL—The species of oyster which produces pearls was common in the Persian Gulf, and trade in them was brisk from early days. Necklaces of pearls are still a common ornament of ladies in both East and West. Rare pearls are often of great value. Cleopatra had two that were valued at four hundred thousand dollars, when the purchasing power of money was nearly ten times as great as it is now.

## APPLICATION

By Rev. M. B. Davidson, M.A., Toronto

*Like unto a treasure*, v. 44. George Borrows in his famous book, *The Bible in Spain*, tells of a certain man named Benedict, who believed that he had discovered the

situation of a hidden treasure. To reach it he most severe hardships. He was compelled to had to walk a great distance and to undergo beg, part of the time he worked as a soap-

maker, sometimes he was driven out of the villages where he stopped, frequently hewas unable to secure even a little straw upon which to sleep. But he was supported through all his difficulties by the thought of all that would be his once he had secured the buried treasure. And then at last he discovered that the treasure did not exist! If for the mere chance of gaining worldly wealth, a man would undergo all these pains, at what pains may we not well be in the search for those heavenly treasures concerning which there is no uncertainty.

*For joy*, v. 44. We are told by the writer to the Hebrews that our Saviour went to the cross "because of the joy set before Him."

**To His  
Death Singing**

And a deep, abiding joy is one of the characteristics of some of the greatest of His followers. When Francis of Assisi was dying, he sang continually, even into the night. When wearied, he would urge others to carry on the singing. One of the friars thought it his duty to remonstrate, lest people should be scandalized. But Francis would not yield. His biographer says that he went to his death singing, thus summing up the impression of those who saw him then: "The man whose sins are unforgiven may have cause to weep. The life of the one whose sins have been forgiven, and who is trusting in the living Christ should be a continual praise."

*Selleth all that he hath*, v. 44. The writer was once fishing in a beautiful lake set in the midst of the Laurentian Mountains. A

**Real Values**

young lad had been rowing him about, and when they came to shore, the stranger said something as to the wonder of the hills. "Yes", was the reply, "you know these are the highest mountains in the world." And they were the highest mountains in the world to *him*, for he had never been away from the shore of his little lake. He had never seen the

Alps or the Rockies. If he had, how quickly his scheme of values would have been changed. Not otherwise is it in the realm of the Spirit. Until we see the wonder of the kingdom, the little interests of our lives loom large. It is when we catch the vision of the gospel, that we discover the real value of things, and appreciate the Master's command, "Seek ye first the kingdom."

*Buyeth that field*, v. 44. From this time forward, the field was his personal property. It belonged to *him*. We may hear Christ preached and spoken of times **His Very Own** without number, but until we make Him our very own, He means little to us. A minister once went to see a boy who was very ill, and who was too weak for much conversation. But the minister gave him a motto of five words, one for each finger of his hand. The motto was: "The-Lord-is-my-Shepherd" "And", said the minister, "*my* is the best of the five." Shortly afterwards the boy died, and he died pointing to the fourth finger of his left hand, the finger which stood for the "*my*" of his motto. He had learned that the Lord was his very own.

*Seeking goodly pearls*, v. 45. When Francis Bacon, the great English statesman and essayist, wished to prefix a motto to one of his books, now one of the best known **More Beyond**—The Advancement of Learning,—he chose the Latin words, "Plus ultra" which mean in English "more beyond." That motto expresses the spirit of the great pioneers in learning, of the great discoverers and explorers. They have never been satisfied while there was anything better beyond them, and they have always sought the *best*. It was the spirit which inspired the Wise Men when they followed the leading of the star to Bethlehem. It is the spirit which should inspire us—never satisfied until we possess the very best. And the very best for us is the life which Christ gives.

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Begin by getting the viewpoint before the

class. Thus far Jesus had spoken parables dealing with the origin, growth and extent of the kingdom. Now He passes on to deal with the worth of membership in the kingdom.

Get the class to discuss :

1. *The hidden treasure*, v. 44. Deal with the custom of the times in burying treasures (see *Light from the East*).

Ask for instances where people have been led almost accidentally to Christ.

Emphasize the truth that the kingdom is so valuable, that a man may well afford to give away everything else in order to secure it. The supreme treasure of life is the kingdom of Christ. Press home the truth that any sacrifice is reasonable in order to secure it.

2. *The costly pearl*, vs. 45, 46. Point out that whilst the finder of the treasure happened upon it, the pearl was found as the result of persistent search. So, often, with the kingdom. Bring out: (a) The spirit of the earnest inquirer after the kingdom in seeking and selling all he had. (b) The surpassing beauty and value of truth attained. Urge the necessity of seeking, and warn against the risk of waiting until it happens to turn up.

3. *Final determination of the worth of the kingdom*, vs. 47-50. Dwell on the fact that the worth of the kingdom will induce the unworthy to claim membership in it. Bring out the use of the drag net, and especially its all embracing sweep, "of every kind." Impress the truth that the good are retained, because they are worth it, and the bad are rejected, because they are worthless (see Rev., chs. 18 to 22 as a commentary).

4. *The worth of the kingdom seen in fitting men to be a blessing to others*, vs. 51-53. Bring out Jesus' viewpoint, that, if they could understand His message, when trained they would have wonderful power in spreading the kingdom. Also emphasize the possibilities of consecrated scholarship in Christian service. Take Paul as an example.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

The title of this Lesson will afford a happy introduction. How much is a thing *worth* to us? Is it worth just what we are willing to pay, or is it sometimes worth more, or is it sometimes worth less. Draw out from the class that there is nothing worth so much to us as a personal interest in Christ, and illustrate by these little parables.

1. *The Story of the Hidden Treasure*, v. 44. Ask some one to tell the story. Bring out the fact that this hidden treasure was worth more to this man than anything else he possessed. Is there here anything to illustrate our way of looking at life? Do we attach more value to religious things than we do to anything else? How do we show this, when the conflicting claims of life are upon us? Tell the story of Jenny Lind giving up operatic singing because she felt it was not conducive to the development of the highest things.

2. *The Story of the Pearl of Great Price*, vs. 45, 46. How does this parable differ from the preceding? (See Exposition.) Some who go to church without any thought of finding Christ get converted; others, with a great longing after better things, come into possession of the pearl of great price. Illustrate by reference to Paul and the Ethiopian (Acts 8:26-38). To which of these two classes do the Bible promises come? (See Jer. 29:13; Matt. 7:7.)

3. *The Story of the Drag Net*, vs. 47-50. Get some one to tell the story. How does this parable illustrate the worth of the kingdom? The kingdom, like the net, is at work catching men. Some bad fish are caught in the net. The Master Himself caught Judas. Note that a time of separation comes—solenn, awful, joyful.

The disciples felt that they had learned a great lesson that day, v. 51. Are we less teachable than they? They were told to share with others what they had learned, v. 52. We must do the same.

### For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A.

First of all, get the pictures of the passage clearly before the minds of your scholars. Let them call upon their imaginations to fill in the details, especially of the first two stories. Imagine the intense surprise of the man who suddenly came upon the treasure in the field. Did he turn over in his mind several methods of getting possession of the treasure? Had he any visions of what he would do with it when he got it? Were there any particular dreams of his life which he hoped to realize when he should possess the treasure for himself?

Imagine some of the adventures of the man who spent his days seeking goodly pearls. Was he often disappointed? Did some pearls promise well at first, and then, upon closer examination, prove to be of little real value? This man had the spirit of the explorer. Ask the class for examples of that spirit in history. Columbus, Champlain, Pizarro, Hudson, Amunsden, etc.

Emphasize the necessity for taking immediate advantage of the good when we come upon it, and illustrate by means of the first parable. The kingdom of God is the highest good which life can offer us. Remind

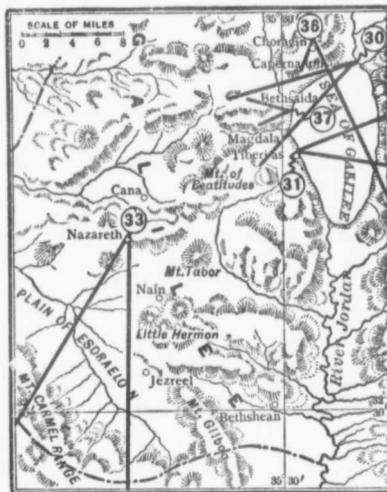
the scholars of Paul's valuation of the kingdom (1 Cor. 2:9).

Emphasize the necessity for our never being satisfied until we discover the very best, and illustrate by means of the second parable. Ask the class to think of some men they have known who have failed because they were satisfied with the good, instead of the best. Illustrate by the incident of the Rich Young Ruler (Matt. 19:16-22).

Emphasize the necessity for using the blessings which have come to us, for the benefit of others, and illustrate by v. 52. Did the apostles carry out this teaching, "Freely ye have received, freely give?"

### THE GEOGRAPHY LESSON

Find on our map the number 30. If you stand here and look southwest over the space between the spreading arms of the V, you find directly before you a group of men who have brought a net to the bank and are emptying it, sorting out the fish. The men wear coarse, baggy clothes, with pieces of cotton cloth over their heads to protect them from the sun. They look much like the men who lived here nineteen hundred years ago. In Jesus' time the fisheries here did a great business. Besides furnishing fresh food, quantities of fish were salted and dried, then packed in bags and



carried on the backs of donkeys [or camels to Jerusalem and other large towns.

In Jesus' time the fishermen here did a great business. They exported much fish.

Some kinds of fish were nicer than others; some were rarer than others; there were always differences in size to be considered, when sorting a catch. Some fish that might answer for one purpose were of no good for another purpose.

You can watch these modern Galileans at work, if you use a stereograph entitled, Followers of Peter's Old Trade, Emptying Nets on a Shore of Galilee.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

By Rev. M. B. Davidson, M.A.

The kingdom of God is the source of all the true joy in life. v. 44.

Sacrifice is not hard, if a man values the thing which sacrifice will enable him to possess. v. 46.

It is only a good life which is valuable. v. 48.

It is not our business to judge men; God will do that. v. 49.

Our opportunities do not remain forever. v. 53.

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Search the scriptures", said Jesus.

"They are they which testify of Me." Find these words.

2. Solomon, in speaking of heavenly wisdom, said it is more precious than rubies, and that nothing you desire can be compared with it. Where are the words found?

ANSWERS, Lesson IV.—(1) David; Solomon; 1 Chron. 28:9. (2) Matt. 25:32.

### For Discussion

From the HOME STUDY QUARTERLY AND LEAFLET]

1. Life's prizes must be bought.
2. Discuss the need of both old knowledge about anything, and new knowledge.

### Prove from Scripture

That godliness is gain.

### The Catechism

Ques. 24. *Christ a Prophet.* A prophet is one who speaks for God to men, as Aaron was appointed to speak for Moses, Ex. 7:1. Now, only Christ can perfectly make known the thoughts and purposes of God. The prophets of the Old Testament, and the apostles of the New, could speak for God only as Christ enabled them to do so. Besides making known God's will through the men who wrote the Bible, Christ has shown us in His own holy life what the will of God is. It is not only by His word, that Christ

has spoken to men, but also by His Spirit. (Read John 15:26.) And remember, that the will of God made known to us is for our salvation. It is God's desire that we should be saved through His Son.

### The Question on Missions

By Rev. E. A. Mitchell, Weiwei Fu, Honan, China

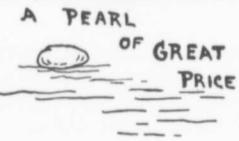
Ques. 5. In many parts of the country the poorer people do not sleep on beds at all, but one end of the room has the earthen floor raised higher than the rest. In the North, these earthen or brick beds may have the smoke from the stove pass through them, and so supply some heat. But in this part we have not the heated kang. Mats are woven of the outer skin of the sorghum stalks, and form the almost universal covering for beds in the ordinary family. Where they have beds, it is common to have a mat of willow twigs as the top, on which the other mat is spread. At first all our bedrooms were made with long brick platforms, but now we use mostly wooden tables on trusses, as being cleaner. A few pupils have a quilt for underneath and one for above, but most have only one. When they sleep together, it is usually head to foot. In summer they like to take their mats out on the ground in the yard. In the winter a thicker straw mat is put on the brick bed for warmth.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—The Worker's words about the value of the kingdom.

*Introduction*—Show some article of gold. Do things made of gold cost more than those

<p>A MAN FOUND TREASURE HID IN A FIELD</p> 	 <p>SEEK YE FIRST THE KINGDOM OF GOD</p>
<p>A PEARL OF GREAT PRICE</p> 	

made of silver or brass or copper or iron? Do you know where we get gold? Tell of the hundreds of men who every day are going into parts of this country where it is said gold may be found. These "prospectors" walk hundreds of miles, often being cold and hungry and sick, seeking gold, and when they find some rock with gold in it, how happy they are! They mark the place and put their name on it and hurry back, rejoicing that they have found this great treasure. They

either go back with men and machinery to get the gold out of the rock, or they sell their claim for a great deal of money to men who are also eager to get gold.

**JESUS' PARABLES—*Treasure Hid in a Field***  
—Jesus is telling us a story something like this. He tells us about a man who was digging (outline spade or pick) in a field (outline) and found treasure hid in the ground (see Exposition). He is full of joy at finding it. If he can only buy that field, he will be a rich man. So he hurries away and sells everything he owns and buys that field.

***The Pearl of Great Price***—Then Jesus tells about a merchant man who went away to the sea shore (outline) to seek pearls from the men who brought them up from the bottom of the sea (see Exposition). When he had found a very precious one, he went away and sold all he had and came back and bought the most precious pearl, hardly knowing the greatness of its value even then.

***The Kingdom of Heaven***—Jesus means that the kingdom of heaven is the most precious treasure that we can seek. He means a heavenly, Godlike, Christian character. If you little people have your hearts full of love to Jesus, if you are obeying His laws and serving and working for Him, you have found this treasure, the beautiful character,

the kingdom of heaven is right within you (simple story). It is more precious than anything you can ever own in the whole world. "I would give anything to have lots of money", said Jack, and he began to tell all the nice things he would buy.

**Golden Text**—Repeat Golden Text. We need never worry about getting rich or getting anything. We must just keep seeking for the treasure and very often God will give us riches and other things as well.

**Seeking**—Seeking the kingdom of heaven is just seeking Jesus, seeking to obey His laws and to serve Him. Sometimes, when we are seeking people, they are trying to hide from us, but it is nice to know when we are seeking Jesus, He is all the while seeking us, and it is so easy to find Him and love Him and copy Him.

**Symbol**—The LIPS will remind us that Jesus tells us how precious the kingdom of heaven is.

**Hymn**—Sing verse 1, Hymn 545, Book of Praise.

**To Think About**—Jesus is very precious. Hymn 80, Book of Praise—

"I've found a Friend; O, such a Friend!  
So kind, and true, and tender;  
So wise a Counsellor and Guide,  
So mighty a Defender."

### FROM THE PLATFORM

By Rev. M. B. Davidson, M.A.

# THE KINGDOM A PRECIOUS PERSONAL POSSESSION

Begin by asking the School what Jesus was teaching about in these parables. He was teaching about THE KINGDOM (Print) of God. Ask them to think especially of the first two parables. Why were the men anxious to secure the treasure and the pearl? Because they were PRECIOUS (Print, making the initial P large). Now, what did the treasure and pearl become, when they had secured them? They became the POSSESSION (fill in) of each. Speak of the joy of possessing finally what we seek for. What is one element in that joy? The fact that what you own belongs to *you*,—it is PERSONAL (fill in) to you. Apply this to our interest in the kingdom of God. We are to seek the kingdom because of its value, and not to be satisfied until it belongs to *us*.

## Lesson VI. A TROUBLED SEA AND A TROUBLED SOUL August 11, 1912

Mark 4 : 35 to 5 : 20. Read Matthew 8 : 28-34. Commit to memory vs. 38, 39.

GOLDEN TEXT—God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas.—Psalm 46 : 1, 2.

35 And <sup>1</sup> the same day, when <sup>2</sup> the even was come, he saith unto them, Let us <sup>3</sup> pass over unto the other side.

36 And <sup>4</sup> when they had sent away the multitude, they took him even as he was in the <sup>5</sup> ship. And <sup>6</sup> there were also with him other little ships.

37 And there <sup>7</sup> arose a great storm of wind, and the waves beat into the <sup>8</sup> ship, so that it was now full.

38 And he <sup>9</sup> was in the <sup>10</sup> hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ?

39 And he <sup>11</sup> arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye <sup>12</sup> so fearful ? how is it that ye have no faith ?

41 And they feared exceedingly, and said one to another, <sup>13</sup> What manner of man is this, that even the wind and the sea obey him ?

Ch. 5 : 1 And they came <sup>14</sup> over unto the other side of the sea, into the country of the <sup>15</sup> Gad'arenes.

2 And when he was come out of the <sup>17</sup> ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had <sup>18</sup> his dwelling among the tombs ; and no man could <sup>19</sup> bind him, no, not with <sup>20</sup> chains :

4 Because that he had been often bound with fetters and chains, and the chains had been <sup>21</sup> plucked asunder by him, and the fetters broken in pieces : <sup>22</sup> neither could any man tame him.

5 And always, night and day, <sup>23</sup> he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 <sup>24</sup> But when he saw Je'sus <sup>25</sup> afar off, he ran and worshipped him.

7 And <sup>26</sup> cried with a loud voice, <sup>27</sup> and said, What have I to do with thee, Je'sus, thou Son of the <sup>28</sup> most high God ? I adjure thee by God, <sup>29</sup> that thou torment me not.

8 For he said unto him, Come <sup>30</sup> out of the man, thou unclean spirit.

9 And he asked him, What is thy name ? And he <sup>31</sup> answered, saying, My name is Legion : for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there <sup>32</sup> nigh unto the mountains a great herd of swine feeding.

12 And <sup>33</sup> all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And <sup>34</sup> forthwith Je'sus gave them their leave. And the unclean spirits <sup>35</sup> went out, and entered into the swine : and the herd <sup>36</sup> ran violently down a steep place into the sea, <sup>37</sup> (they were about two thousand;) and <sup>38</sup> were choked in the sea.

14 And they that fed <sup>39</sup> the swine fled, and told it in the city, and in the country. And they <sup>40</sup> went out to see what it was that <sup>41</sup> was done.

15 And they came to Je'sus, and <sup>42</sup> see him that was possessed with <sup>43</sup> the devil, and had the legion, sitting, and clothed, and in his right mind : <sup>44</sup> and they were afraid.

16 And they that saw it <sup>45</sup> told them how it befell <sup>46</sup> to him that was possessed with <sup>47</sup> the devil, and <sup>48</sup> also concerning the swine.

17 And they began to <sup>49</sup> pray him to depart <sup>50</sup> out of their coasts.

18 And <sup>51</sup> when he was come into the ship, he that had been possessed with <sup>52</sup> the devil prayed him that he might be with him.

19 <sup>53</sup> Howbeit Je'sus suffered him not, but saith unto him, Go <sup>54</sup> home to thy friends, and tell them how great things the Lord hath done for thee, and <sup>55</sup> hath had compassion on thee.

20 And he <sup>56</sup> departed, and began to publish in Decap'olis how great things Je'sus had done for him : and all men did marvel.

21 And <sup>57</sup> leaving the multitude, they take him with them, even ; <sup>58</sup> boat ; <sup>59</sup> other boats were with him ; <sup>60</sup> ariseth ; <sup>61</sup> boat, inasmuch that the boat was now filling ; <sup>62</sup> himself ; <sup>63</sup> stern, asleep on the cushion ; <sup>64</sup> awoke ; <sup>65</sup> Omitt so ; <sup>66</sup> have ye not yet faith ; <sup>67</sup> Who then is ; <sup>68</sup> to the ; <sup>69</sup> Geraseses ; <sup>70</sup> boat, straightway there ; <sup>71</sup> in the ; <sup>72</sup> any more bind ; <sup>73</sup> a chain ; <sup>74</sup> rent asunder ; <sup>75</sup> and no man had strength to tame ; <sup>76</sup> in the tombs and in the mountains, he was crying out ; <sup>77</sup> And when ; <sup>78</sup> from afar ; <sup>79</sup> crying out with ; <sup>80</sup> he saith ; <sup>81</sup> Most High ; <sup>82</sup> Omitt that thou ; <sup>83</sup> forth, thou unclean spirit ; <sup>84</sup> out of the man ; <sup>85</sup> saith unto him ; <sup>86</sup> on the mountain side ; <sup>87</sup> they besought ; <sup>88</sup> he gave ; <sup>89</sup> came out ; <sup>90</sup> rushed down the steep into ; <sup>91</sup> in number about ; <sup>92</sup> they were ; <sup>93</sup> them ; <sup>94</sup> came to see ; <sup>95</sup> had come to pass ; <sup>96</sup> behold him ; <sup>97</sup> devils sitting, clothed and ; <sup>98</sup> even him that had the legion : and ; <sup>99</sup> declared unto them ; <sup>100</sup> Omitt to ; <sup>101</sup> devils ; <sup>102</sup> Omitt also ; <sup>103</sup> beseech ; <sup>104</sup> from their borders ; <sup>105</sup> as he was entering into the boat ; <sup>106</sup> devils besought him ; <sup>107</sup> And he suffered ; <sup>108</sup> to thy house unto thy ; <sup>109</sup> how he had mercy on ; <sup>110</sup> went his way.

## LESSON PLAN

I. The Tempest Stilled, 35-41.

II. A Sufferer Healed, 5: 1-14.

III. A Helper Won, 15-20.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—A troubled sea and a troubled soul, Mark 4 : 35-41. T.—A troubled sea and a troubled soul, Mark 5 : 1-20. W.—God's hand over sea, Ex. 14 : 21-30. Th.—Moses' song, Ex. 15 : 1-11. F.—A mother's prayer answered, Matt. 15 : 21-28. S.—A damsel restored, Acts 16 : 11-18. S.—Nothing impossible, Matt. 17 : 14-21.

Shorter Catechism—Ques. 25. How doth Christ execute the office of a priest ? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.

ment me not.

8 For he said unto him, Come <sup>30</sup> out of the man, thou unclean spirit.

9 And he asked him, What is thy name ? And he <sup>31</sup> answered, saying, My name is Legion : for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there <sup>32</sup> nigh unto the mountains a great herd of swine feeding.

12 And <sup>33</sup> all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And <sup>34</sup> forthwith Je'sus gave them their leave. And the unclean spirits <sup>35</sup> went out, and entered into the swine : and the herd <sup>36</sup> ran violently down a steep place into the sea, <sup>37</sup> (they were about two thousand;) and <sup>38</sup> were choked in the sea.

14 And they that fed <sup>39</sup> the swine fled, and told it in the city, and in the country. And they <sup>40</sup> went out to see what it was that <sup>41</sup> was done.

15 And they came to Je'sus, and <sup>42</sup> see him that was possessed with <sup>43</sup> the devil, and had the legion, sitting, and clothed, and in his right mind : <sup>44</sup> and they were afraid.

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17 And they began to <sup>49</sup> pray him to depart <sup>50</sup> out of their coasts.

18 And <sup>51</sup> when he was come into the ship, he that had been possessed with <sup>52</sup> the devil prayed him that he might be with him.

19 <sup>53</sup> Howbeit Je'sus suffered him not, but saith unto him, Go <sup>54</sup> home to thy friends, and tell them how great things the Lord hath done for thee, and <sup>55</sup> hath had compassion on thee.

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The Question on Missions—6. What food do they eat ? Mostly boiled millet, thick for breakfast, and thin for supper. With this they have boiled or salted vegetables, and steamed bread made of millet or bean flour. All the utensils needed are a bowl and a pair of chopsticks.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 223 ; 162 ; 34 (Ps. Sel.) ; 162 (from PRIMARY QUARTERLY) ; 493.

Special Scripture Reading—Psalm 46. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 284, Jesus Calms the Storm ; B. 163, Swine Drowned in Sea. For Question on Missions, C. 485, Girls Cooking Food in Native Way at Weiheifu School ; C. 486, Making Noodle Soup ; C. 487, Eating Noodle Soup. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Fishermen on the Sea of Galilee and Distant Hills of the Gadarenes (Underwood & Underwood, see page 363).

## EXPOSITION

Time and Place—A.D. 26 ; the Lake of Gennesaret, and Gersa on the eastern side.

Connecting Links—These incidents immediately follow the parable teaching of

the last few Lessons.

### I. The Tempest Stilled, 35-41.

V. 35. *The same day*; the day of the parable discourses. *When the even was come*; late in the afternoon. *Unto them*; the disciples who were with Him in the boat. (See v. 1.) *Let us pass over*; to avoid the crowd and obtain rest.

V. 36. *Leaving the multitude* (Rev. Ver.); not dismissing them. *They took him*; carried Him off. *As he was*; without any preparation for the journey: the only escape from the crowd. They thronged the shore. He was in the boat, and they started. *Other little ships*; peculiar to Mark. To hear the Speaker, some of the people got into boats, and they had set out in eagerness to follow Him.

V. 37. *A great storm of wind*. See Light from the East. *Beat into*; were dashing against and into. *Was now full*; Rev. Ver., "was now filling."

V. 38. *Hinder part*; the stern—for rest, out of the way of those handling the boat. *Asleep*; tired out. *On a pillow*; the leather cushion of the steersman. *Awake him*; in their fear of the tempest. Misery loves company. *Master*; Teacher, Rabbi. *Carest thou not?* an appeal with a touch of reproach in it.

V. 39. *Peace*; silence! hush! *Be still*; literally, "be muzzled", as if the sea were possessed of a demon. The same word as in ch. 1:25. *Wind ceased*; sank to rest as if tired out (Greek).

V. 40. *Fearful*; cowardly. *Have ye not yet faith* (Rev. Ver.)? after all this period of discipleship. Faith in whom? God, who was taking care of them. (See ch. 5:36; 9:23; 11:22.) This is the real lesson: faith in God the Father.

V. 41. *Feared*; stood in awe of Jesus: no suggestion of the cowardice of v. 40—different Greek words. *Who then is this* (Rev. Ver.)? They conclude that they don't really know their Master. He was a greater Being than they had taken Him to be.

### II. A Sufferer Healed, ch. 5: 1-14.

V. 1. *Gadarenes*; Rev. Ver., "Gerasenes", not Gadara, the capital of Perea, six miles south of the Lake. Likely Gersa or Khersa,

whose rivers have been recently discovered, on the east side of the Lake. From its high ground is a steep slope into the Sea.

Vs. 2-4. *With an unclean spirit*; a demoniac. *The tombs*; burial places, which were either natural caves or recesses hewn out of the rock. *Not with chains*; beyond all restraint. *Fetters*; for the feet. *Chains*; for the hands—"bound hand and foot." *Plucked asunder*; in his untameable, frenzied strength.

V. 5. A vivid picture of the man's misery. *Always*; incessantly. For him was no rest or sleep, but ceaseless outcry and self-laceration.

V. 6. *Worshipped him*; knelt before Him, already feeling the charm of His personality. *What have I..?* Literally, "What to me and to thee?" What have we in common? Why do You interfere? *Son of . . . God*; the Messiah. *Torment me not*. He shrinks from the impending cure, his individuality being lost in that of the demons.

Vs. 8-10. *He said*. He was about to say. Christ's look and manner revealed what was on His tongue. *What is thy name?* A roundabout method to bring him into composure. *Legion*; a division of the Roman army, numbering four, five or six thousand men—an irresistible force. *We . . . he . . . them*; indicating the dual personality of the person possessed with demons.

Vs. 11-13. *Nigh unto the mountains*; Rev. Ver., "on the mountain side." *A great herd of swine*; two thousand. It was a Gentile community, for such food was forbidden by the Jewish law, Lev. 11:7; Deut. 14:8. *Gave them leave*; permission, not command. *Ran violently down*. The gesture of the demoniac in the last paroxysm of the expulsion may have determined their direction.

V. 14. *City . . . country*; literally, "city and farms in the neighborhood." *Went out to see*; some from curiosity, others because their interests were threatened.

### III. A Helper Won, 15-20.

Vs. 15, 16. *Sitting*; quiet, not restless as before. *Clothed*; implying previous nakedness, Luke 8:27. *Right mind*; implying previous madness. A complete transformation. *Afraid*; of the power that had wrought the change.

Vs. 17-19. *To depart*; in fear of further loss. Pigs were of more value to them than a man. *Might be with him*; become a disciple. The motive was: (1) fear that the demons might return, or (2) sense of indebtedness and gratitude, or (3) both. *Suffered him not*. Jesus had a higher mission for the man. *Tell them*. Contrast Matt. 8:4; Luke 8:56. *The Lord*; God. (Compare Acts 2:22.)

V. 20. *Decapolis*; "The ten cities", east of the Jordan and to the southeast of Galilee, within Gilead and Bashan. This demonic was the first foreign missionary. *Did marvel*; a momentary wonder, no record that they became disciples.

### Light from the East

STORM—The Sea of Galilee lies nearly seven hundred feet below the level of the Mediterranean, the country rises sharply all around it, and storms on it would seem to be impossible; but it is really its peculiar posi-

tion which causes them. Hermon rises on the northeast ten thousand feet and is capped with perpetual snow. The air on the lake is hot and on the mountain very cold, and every now and then the cold air rushes down the gorges with fearful force and strikes the water at an angle which stirs it suddenly to a great depth. The result is that the wind often seems to blow from various directions at one time, tossing the boats about. A party of tourists were once standing on the shore near Tiberias, and seeing the glassy surface of the lake and its small extent, began to scoff at the storms described in the Gospels. But the wind suddenly came down. In twenty minutes the lake was white, great billows broke over the towers in the city walls, and they were obliged to seek shelter from the blinding spray, although two hundred yards from the shore. Dr. Thomson saw it come down from the northeast for three days and three nights with such fury that the water was like a boiling caldron all the time.

### APPLICATION

*And they awake him*, v. 38. As Peloubet points out, the very variations in the report of this vivid scene by Matthew, Mark and

#### The Various Cries

Luke, which seem on the surface of them to be contradictory, serve strikingly to emphasize important practical truths. Note the variations: in Luke, "Master, Master, we perish"; in Mark, "Carest thou not that we perish?" in Matthew, "Lord, save us; we perish." There is no contradiction. All three reports are correct. One disciple cried out in one way, another in another, in different words. Each one spoke as his own sorest need impelled him. A writer puts it thus: "Little Faith prayed, *Save us*; Much Fear cried, *We perish*; Distrust urged, *Carest thou not?* More Faith said, *Lord!* Discipleship called out, *Teacher* (Mark); Faint Hope cried, *Master, Thou with authority* (Luke).

*Why are ye fearful?* v. 40. A Cornish farmer was returning home across a moor-

#### Frightened, But Safe

land on a very dark night. He missed the track, and found himself among a lot of disused mine-shafts, some of which he knew to be

hundreds of feet deep. He walked on very carefully, but in spite of his care found himself on the edge of a shaft with his feet dangling in vacancy. He began to slip, but fortunately his foot struck against a large stone, which arrested his fall. He hung for hours afraid to turn an inch. When a search party equipped with lanterns discovered him, they found he had been hanging over a shaft which had been filled up, and that firm ground was only about a foot below him. How often our fears are like that. We know not how close we are to perfect safety. As Christians, we forget the near presence of Him who makes provision for every danger.

*Who then is this?* v. 41. When Marius, the great Roman, was in prison at Minturnae,

Sylla sent orders that he should be slain. A Gaulish slave was

ordered to go and carry out the cruel command. But as soon as the slave came into the presence of the Roman general, and heard him say, "Fellow, darest thou to slay Caius Marius?" he threw down his weapon and fled. And if we truly allow ourselves to come into the presence of Jesus Christ, if we truly reflect upon all that He

#### Who Dares Disobey?

has done to show His power over nature and sin, we must be conscious that we are in the presence of One for whom we can account on no common grounds. It is such a One as this who commands us to follow Him. Who dares disobey?

*Dwelling among the tombs*, ch. 5 : 3. The author of that intensely interesting book, *The Lady of the Decoration*, tells us of a funeral which she witnessed in Japan. After describing the coarseness, the lack of delicacy, of it all, she ends by saying : "I never before felt the cruelty of heathenism so keenly. No punishment in the next world can equal the things they miss in this life by a lack of belief in a personal God." The man who tries to live without Christ is always dwelling among the tombs, even when he is not conscious of it. He who is without Christ is without hope in the world, and the only lasting joy is the joy which comes from knowing that Christ has taken away sin and conquered death for these who follow Him.

*Come forth, thou unclean spirit*, v. 8. It is said that when Whitefield was preaching once at Exeter, a man in the audience had his pockets filled with stones, which he intended to throw at the preacher. He waited through the prayer ; and as Whitefield was on the point of announcing the text, he pulled out a stone, and prepared to hurl it. But suddenly God's spirit spoke to him ; and the stone was never thrown. He went up to Whitefield after the service, saying, "Sir, I came here intending to give you a broken head ; but God has given me a broken heart." The power of Christ never grows feeble, and those who believe in Him should never despair of the conversion of the worst sinners,

**Broken Head  
or  
Broken Heart**

even of those who seem to be insane with sin.

*In his right mind*, v. 15. It is nothing short of wonderful how the presence of Christ in our lives can change our whole outlook upon the things around us. A Chinese missionary, writing of a Chinese Christian of whom he saw a great deal, says : "We were standing on a hillside overlooking the sea, which at that part of the coast is dotted over with islands, and I was revelling in the beauty of the scene under a bright sun and clear skies. Suddenly he turned to me, and said, 'Isn't it beautiful?' I agreed heartily, but added that I thought Chinese did not, as a rule, pay attention to such things. 'Ah !' he said, 'I never saw anything beautiful or worth looking at, until I became a Christian, but since then the world gets daily more beautiful, and the more I see of it, the more I comprehend our dear Father in heaven.'"

*Go to . . . thy friends*, v. 19. More often than we think our friends are waiting for us to tell them about Christ. Once the late Dr.

H. Clay Trumbull became interested in a certain bank official who boarded in the same house with him. At last Trumbull decided to go to the bank and speak to him about the Christian life. The bank official took Trumbull into the directors' room, and closed the door, and when he learned the cause of the visit, he burst into tears. He said that he had longed, day after day, for some one to speak to him on this subject, and that when men who were well known in church work had come into the bank, he had tried to lead the conversation to the point of a personal word, but he had always failed ! Here is a way of winning souls as open to boys and girls as to grown people. Your playmates may be just waiting to be spoken to.

**Personal  
Testimony**

## THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

### For Teachers of Bible Classes

Get the connecting links as showing how Jesus, exhausted with His work, sought rest by crossing to the other side of the lake. The Lesson falls into two sections, one show-

ing Jesus' power over the world of nature, the other over the world of evil spirits.

1. *The troubled sea*, vs. 35-42. Get the class to take up :

(a) The popularity of Jesus, when crowds not only thronged the shore, but some actually started to accompany Him. Get at the secret of this. (b) The hurricane. Make clear

the terrific nature of these storms (see *Light from the East*). (c) The calm Saviour and the terrified disciples. Bring out the cause of their fear as in v. 40, and the secret of His calmness. (d) The power of Jesus. Make clear the word He used, "Be muzzled", as if the storm were lashed by a demon or were a raging animal. Follow the effect, the wind ceasing and a great calm. (e) The value of this miracle in the minds of the disciples, a unique manifestation of power in an overwhelming display of divine attributes. Their faith, if full grown, would have led them to trust in God's overruling care. Jesus' presence was the guarantee of their security, —a word and all is still. Urge the practical lesson, trust God at all times.

2. *The calming of the troubled soul*, ch. 5:1-20. Bring out by questioning the main points: (a) The wretched condition of the sufferer. Consider this a type of the abnormal man. (b) The conversation with Jesus. Linger over v. 6, as showing how the evil spirit was startled and awed by meeting with Jesus. Observe that torment was anticipated. Discuss the name, Legion, bringing out the dual personality in which many evil powers were operative. (c) The victory of Jesus and the expulsion of the demons. (d) The resulting consequences, first, on Jesus' plan; second, on those who believed their property was being sacrificed; and, third, on the healed man. Take these up in detail, showing how evil adversely affects the kingdom, how selfishness hates goodness, and how redemption makes humanity normal and happy. The lesson to apply is Jesus' treatment of the troubled soul, the diseased, weak, ignorant, brutal,—all abnormal ones. Note human remedies, as, good will, chains, despair. Dwell upon Jesus' method, the supremacy of a pure spirit.

#### For Teachers of the Senior Scholars

Ask the scholars to tell how Jesus had spent the day. He must have been tired that evening when He asked the disciples to take Him over the lake, that He might have a little breathing spell. Why did they take Him just as He was in the boat from which He had been preaching to them? Was He too tired to go and have something to eat before

setting sail? This human touch will make an appeal to the scholars. The Lesson reveals what took place during the sail over, and after landing on the other side.

1. *A Troubled Sea*, vs. 35-41. Ask some one to tell about the storm that came up that night. Why is the Sea of Galilee subject to sudden squalls? (See *Light from the East*.) What effect had the storm upon Jesus? Was it not strange for a Landsman to sleep through such a storm? How can you explain this? Was this a proof of how tired He was, or is it a proof of a good conscience and a quiet, restful spirit?

Note the fishermen's appeal to the only Landsman on board. What did this appeal imply,—merely that Jesus was indifferent to their safety, or was it a cry for help? (See *Matt. 8:25*.) How did Jesus respond to their appeal? He first rebuked the wind, and then gently rebuked the disciples. Why were they so much astonished at what Jesus had done? Get the class to think of life as a voyage, with storms of some kind in the experience of each. Our only safety is in Christ.

2. *A Troubled Soul*, ch. 5:1-20. Note that they found something worse on the other side than a troubled sea. Get some one to tell the story, asking the class to supply anything omitted. Note the awful condition of this man. What had the people of that place done for the man? (Vs. 3, 4.) They had completely failed. Are we wiser in our methods of dealing with those possessed of evil spirits than the people of that country? What did Jesus do for him? We need to remember that we cannot do much without Jesus in work of this kind, in any kind of work. Note the effects of this miracle upon the keepers of the swine,—they were fearful and fled; and upon the inhabitants of the city,—they besought Jesus to leave them. What better course might they have taken?

#### For Teachers of the Boys and Girls

In this Lesson we have Jesus brought before us in His power. First, His power is displayed in stilling a storm, and, then, in restoring a human soul. Question the scholars as to which was the greater wonder. Surely the latter. Why? Because it is of

more importance to restore a soul than to conquer nature.

1. *The wonder of the calmed sea*, vs. 35-41. Why did Jesus desire to go to the other shore? To get away from the multitude? Possibly also to get away for a time from the plottings of the scribes and Pharisees. Were the disciples tired out, as well as Jesus and would this make them more easily frightened? Notice how the disciples have learned to turn to Jesus in every case of need. Why had Jesus no sense of fear? (Read Ps. 3:5.) Ask the scholars whether they think that Jesus would have rebuked the disciples if this event had happened at the very beginning of their discipleship? The point of His rebuke seems to be that they have not been making the proper use of their opportunities. "Have ye not yet faith?" (Rev. Ver.) "After all you have seen Me do, after all I have done for you, cannot you understand that I will look after you?" Treat this story as a parable of life, and remind the scholars that Jesus still

quiets unrest in the human heart. Illustrate this by the second part of the Lesson.

2. *The wonder of the calmed soul*, ch. 5: 1-20. Wherever the Master went, He always met some person who needed His help. Wherever we go, we meet those who need our help, but who, above all, need His help. Do we strive to bring these needy ones into the presence of Jesus? Picture some man who is to-day just as completely a slave to his passions, to strong drink, etc., as the man in the Lesson was a slave to the demons who controlled him. Can Christ help such a man? Why did the Gerasenes wish Jesus to leave them? Likely because of the loss of their property. Men are still to be found who value material possessions more than the safety of souls. Illustrate by the case of traders who do not want missionaries to enter certain fields, because Christianity is bound to oppose their evil gains. Dwell upon the important duty which Christ set before the cured man.

### THE GEOGRAPHY LESSON

Find on our Galilee map, p. 367, where the point of a heavy V rests on the western side of the lake near Tiberias. The number 31 is connected with the point. If you stand at that point (in a boat near the shore), and look east over the space between the two spread-arms of the V, you find the waters of the lake reaching off ahead of you five miles or so to where high bluffs form the eastern shore. The lake was and still is famous for its sudden wind-squalls. There are three fishing boats here now, only a few rods from where you stand. They are almost exactly like the boats that Peter and Andrew and their neighbors used to own, heavily built to stand a good deal of knocking about in bad weather. It was probably

in a craft of this sort that Jesus and the disciples were sailing that day when the gale struck them. Those bluffs in the distance at the east are in what Mark calls "the land of the Gadarenes."

It was a region much less familiar to Jesus and to His Jewish neighbors than the districts at the west, for most of the people over there were pagan Gentiles; but all through the years of our Master's Galilean life He was used to seeing those highlands standing up against the eastern sky; much as we see them at this moment.

To see it for yourself, use a stereograph entitled, *Fishermen on the Sea of Galilee and Distant Hills of the Gadarenes*.

### ADDED HINTS AND HELPS

#### Lesson Points

Wherever we go, let us take Jesus with us. v. 36.

"Take it to the Lord in prayer." v. 38.

"He maketh the storm a calm, so that the waves thereof are still" (Ps. 107:29). v. 39.  
God's care for us in the past should make

us confident of Him in the present. v. 40.

Human exclamations cannot account for the Son of God. v. 41.

Sin makes men dangerous. ch. 5:4.

Darkness always fears the light. v. 7.

Sin makes men abnormal; Jesus restores them. v. 15.

Do we try sometimes to get rid of our best Friend? v. 17.

"And ye shall be witnesses with Me." v. 20.

### Something to Look Up

1. Where does the Psalmist say that the Lord is mightier than the mighty waves of the sea?

2. "He maketh the storm a calm, so that the waves thereof are still." Find this saying.

ANSWERS, Lesson V.—(1) John 5:39.  
(2) Prov. 3:15.

### For Discussion

1. Jesus, as the Queller of storms—in the individual soul; in industrial disturbances; in national and racial strifes.

2. Was the destruction of the swine justifiable? If so, on what grounds?

### Prove from Scripture

That God is a Helper.

### The Catechism

Ques. 25. *Christ a Priest.* The Question speaks of two duties which belong to priests. The one is to offer up sacrifices, the other to make intercession. The first of these Christ has done, the second He is still doing for us. The sacrifice He offered was just His own precious life. This He laid down on the cross. By doing this He satisfied divine

justice. That is, because He died, God, who is justly offended at our sins, is ready to forgive us. The sacrifice of Christ was offered once. It does not need to be offered again. Then, He makes "continual intercession for us." This means that He prays for us, as Abraham prayed for Sodom (Gen., ch. 18), or as Moses for his people, Ex. 32:10, 11.

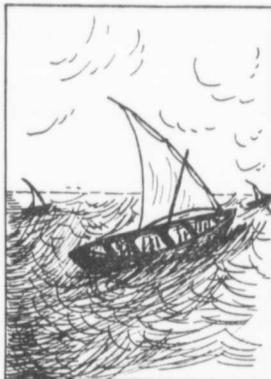
### The Question on Missions

Ques. 6. The great part of the food is millet, which is boiled in a large pot about three feet across the top, built right into the brick stove. The bread is made like a large bun, about six to the pound, and steamed. The steamer consists of a number of layers, the outer part of wood, and the bottoms of bamboo slats. This fits right on the top of a large pot, and a hundred or more buns are steamed at once. The vegetables are cut up into little pieces, handy to pick up with chopsticks. Once or twice a week, variety is given to the food by having "dough-strings", made of mixed bean and wheat flour, rolled thin and cut into long strips, and boiled. With bowl up to the mouth and the end of several strings being drawn out, it reminds one of the Canadian boy pulling a worm out of his tangled mass of bait. It is only on the eighth moon feast or Christmas that meat is added to the menu, along with bread of wheat flour.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Worker's words to the stormy sea.

*Introduction*—This is a time of year when many of the children have been having out-



THE WIND  
AND  
THE SEA  
OBEY  
JESUS

ings to the lake or river or sea. It will not be difficult to picture to them a little boat tossing on the stormy water (sketch).

*Review*—Where was Jesus in our story last Sunday? (Recall.) We'll print beside this water SEA OF GALILEE (Map).

*Lesson*—Now it is evening. Jesus says to the disciples, "Let us go over to the other side." They send away the people and prepare to start. Some other small boats follow them. Jesus was weary, and lay down in the stern of the boat with His head

on a leather covered cushion on which the steersman usually sat, and He fell asleep.

*A Stormy Sea*—Now the wind begins to rise and soon it is blowing and storming and roaring and the great waves are dashing over the boat, so that it is like to sink. The disciples are pulling hard at the oars and are very much frightened and call out to Jesus, "Master, do you not care if we are drowned?" It must have grieved Jesus to hear them speak in such a way to Him. It showed they did not trust His great power.

*Peace*—Picture Jesus as He stretched out His hand (outline) over the stormy sea, saying, "Peace, be still", and describe the calm that followed. All repeat—

"As a mother stills her child,

Thou canst hush the ocean wild.

Boisterous winds obey Thy will

When Thou say'st to them, 'Be still.'"

How sad is Jesus as He turns to His disciples, "Why are ye afraid? Can you not trust Me?" Describe the wonder and fear of all who saw and heard.

*Golden Text*—All repeat (explain).

*Faith in Jesus' Power*—A little boy, with his father and mother and brother and sisters, was spending the summer in a cottage in the woods by the side of a beautiful lake. There were some very heavy storms and the little lad was inclined to be afraid, but the

mother told him about Jesus on the stormy sea. One night soon after, a heavy storm came on. The wind blew, and there was flashing lightning and great rolling thunder. The laddie kneeled in his bed and prayed Jesus to "stop the storm", and very soon after the wind died away and the storm passed over. Laddie has never been afraid since then. He has perfect faith that Jesus is able to make the wind obey Him. "If He does not make it stop, He'll not let it harm me anyway", Laddie says.

*Jesus Gives Peace*—In the very worst troubles that come to us we are safe if Jesus is with us. He is our Friend, He will carry us safely through, or else He will cause the trouble to stop.

Helen flies into a temper very easily, but she has found that Jesus can calm the stormy temper as easily as He can calm the stormy sea, and now she always asks Him to do so whenever she feels bad tempered. Under the outstretched hands we'll print some of the things that Jesus can calm if we ask Him: HELEN'S BAD TEMPER, JOHN'S UNTRUTHFUL TONGUE, TOM'S GREEDY WAYS, MARY'S PROUD FEELINGS, etc.

*Symbol*—The LIPS will remind us that Jesus spoke to the stormy sea.

*Something to Think About*—The wind and the sea obey Jesus.

#### FROM THE PLATFORM

## A STORM A SOUL CALMED

Ask the School to name the outstanding event in the first part of the Lesson. A STORM (Print as above). What effect had the storm upon the disciples? What was the cause of this fear? What effect had the storm upon Jesus? What did Jesus do to the storm? He CALMED (Print) it. Remind the School of the result of this miracle. It led the disciples to view Jesus in a new light. When Jesus reached the other shore what confronted Him? A SOUL (Print as above). And this soul was in desperate need. What details in the story point to this need? Draw out from the scholars the fact that Jesus never willingly passed by a case of real need. Ask what it was that Jesus did for this needy soul. He calmed him, too. What details in the story point to the completeness of the former demoniac's cure?

## Lesson VII.

## THE RULER'S DAUGHTER

August 18, 1912

Mark 5 : 21-24, 35-43.

Study Mark 5 : 21-43.

Read Matthew 9 : 18-26 ; Luke 8 : 41.

Commit to memory vs. 41, 42.

**GOLDEN TEXT**—And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee.—Mark 5 : 41.

21 And when Je'sus<sup>1</sup> was passed over again by ship unto the other side,<sup>2</sup> much people gathered unto him ; and he was<sup>3</sup> nigh unto the sea.

22 And,<sup>4</sup> behold, there cometh one of the rulers of the synagogue, Jai'rus by name ; and<sup>5</sup> when he saw him, he fell at his feet.

23 And<sup>6</sup> besought him greatly, saying, My little daughter<sup>7</sup> lieth at the point of death : I pray thee,<sup>8</sup> come and lay thy hands on her, that she may be<sup>9</sup> healed ; and<sup>10</sup> she shall live.

24 And<sup>11</sup> Je'sus went with him ; and<sup>12</sup> much people followed him, and<sup>13</sup> thronged him.

35 While he yet spake,<sup>14</sup> there came from the ruler of the synagogue's house<sup>15</sup> certain which said, Thy daughter is dead : why troublest thou the Master any further ?

36<sup>16</sup> As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue,<sup>17</sup> Be not afraid, only believe.

37 And he suffered no man to follow<sup>18</sup> him, save Pe'ter, and James, and John the brother of James.

**Revised Version**—<sup>1</sup> had crossed over again in the boat unto ; <sup>2</sup> a great multitude was gathered ; <sup>3</sup> by the ; <sup>4</sup> Omit behold ; <sup>5</sup> seeing him, he falleth at ; <sup>6</sup> beseecheth him much ; <sup>7</sup> is at ; <sup>8</sup> that thou come ; <sup>9</sup> made whole ; <sup>10</sup> Omit she shall ; <sup>11</sup> he went ; <sup>12</sup> a great multitude followed ; <sup>13</sup> they ; <sup>14</sup> they come from ; <sup>15</sup> saying, Thy ; <sup>16</sup> But Jesus, not heeding the word spoken, saith ; <sup>17</sup> Fear not ; <sup>18</sup> with him ; <sup>19</sup> they come to ; <sup>20</sup> he beheldeth a tumult, and many weeping and wailing greatly ; <sup>21</sup> entered in ; <sup>22</sup> a tumult ; <sup>23</sup> child ; <sup>24</sup> he, having put ; <sup>25</sup> forth, taketh ; <sup>26</sup> of the child and her mother and them ; <sup>27</sup> goeth in where the child was ; <sup>28</sup> taking the child by ; <sup>29</sup> he saith unto ; <sup>30</sup> rose up ; <sup>31</sup> twelve years old ; <sup>32</sup> amazed straightway ; <sup>33</sup> amazement ; <sup>34</sup> much ; <sup>35</sup> this ; <sup>36</sup> he.

## LESSON PLAN

I. Faith Confessed, 21-24.

II. Faith Tried, 35-40.

III. Faith Rewarded, 41-43.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The ruler's daughter, Mark 5 : 21-24, 35-43.  
T.—The ruler's daughter, Mark 5 : 25-34. W.—Christ's power over death, John 5 : 17-25. Th.—The sleep of death, John 11 : 3-15. F.—Tabitha, Acts 9 : 36-42. S.—The widow's son restored, Luke 7 : 11-16. S.—Faith's reward, Matt. 9 : 18-26.

**Shorter Catechism**—Ques. 26. How doth Christ execute the office of a king ? A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**The Question on Missions**—7. How do they dress ?

38 And<sup>19</sup> he cometh to the house of the ruler of the synagogue, and<sup>20</sup> seeth the tumult, and them that wept and wailed greatly.

39 And when he was<sup>21</sup> come in, he saith unto them, Why make ye<sup>22</sup> this ado, and weep? the<sup>23</sup> damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But<sup>24</sup> when he had put them all<sup>25</sup> out, he taketh the father<sup>26</sup> and the mother of the damsel, and them that were with him, and<sup>27</sup> entereth in where the damsel was lying.

41 And<sup>28</sup> he took the damsel by the hand,<sup>29</sup> and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel<sup>30</sup> arose, and walked ; for she was<sup>31</sup> of the age of twelve years. And they were<sup>32</sup> astonished with a great<sup>33</sup> astonishment.

43 And he charged them<sup>34</sup> straitly that no man should know<sup>35</sup> it; and<sup>36</sup> commanded that someth'ng should be given her to eat.

Mostly in blue cotton clothes ; in the summer single, in the winter thickly wadded, so that the little tots can hardly waddle. Shoes are all cloth ; trousers are tied round the waist and ankles ; shirts and coats button down the side. In summer no hats are worn, in the winter they are worn even in the house.

**Lesson Hymns**—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 71 ; 75 ; 29 (Ps. Sel.) ; 553 (from PRIMARY QUARTERLY) ; 215.

**Special Scripture Reading**—1 John 5 : 7-15. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, 293, Raising Jairus' Daughter. For Question on Missions, C. 488, Some of the School Girls at Weihweifu Showing How They Dress. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Greek Priest Blessing the Village Children at Ramah (Underwood & Underwood, see page 363).

## EXPOSITION

**Time and Place**—A.D. 26 ; probably Capernaum.

**Connecting Links**—This Lesson closely follows that of last Sunday.

## I. Faith Confessed, 21-24.

Vs. 21-24. *The other side* ; the western shore. *Much people* ; the unavoidable crowd. *Nigh unto the sea* ; here and there along the seaside. *One of the rulers*. There were several synagogues in Capernaum. The ruler or president of a synagogue had to do with the conduct of public worship in its various parts of prayer, reading of scripture, and exhortation. *Jairus* ; corresponding to "Jair" in the Old Testament (Num. 32 : 41 ; Deut. 3 : 14 ; Judges 10 : 3 ; 1 Chron. 20 : 5 ;

Esth. 2 : 5). *My little daughter* ; a diminutive of affection. *Point of death* ; literally "is in extremity" ; Matthew, "is even now dead" ; Luke, "she lay a dying." *Lay thy hands on her*. This usage in cases of healing is also mentioned in chs. 6 : 5 ; 7 : 32 ; 8 : 23, 25 ; 16 : 18 ; Acts 9 : 17 ; 28 : 8.

Vs. 25-34 give an account of a wondrous incident by the way. *A certain woman which had an issue of blood* ; a peculiarly afflictive malady. Ceremonial uncleanness was attached to it, Lev. 15 : 9. *Suffered many things*. Eleven remedies are prescribed in the Talmud, most of them the result of superstition, for example, the ashes of an ostrich egg, carried in summer in a linen, in winter in

a cotton rag ; or a barley corn found in the dung of a white she-ass. Medical science then, as now, found it very intractable. *Heard of Jesus.* Her faith "came by hearing." *Touched his garment* ; Matthew and Luke, the edge of the outer garment (Num. 15 : 38 ; Deut. 22 : 12), one of the fringes or tassels fastened to it. *If I . . . touch* ; an element of superstition in her faith. *Straightway the fountain of her blood was dried up* ; not merely the flux stopped, but the fountain dried. A complete, permanent cure. *In her body* ; from her bodily sensations. *Was healed* ; perfect tense, indicating a complete and lasting cure. *Knowing in himself* ; conscious of the going forth of the healing virtue. *Virtue* ; healing power. *Press* ; Rev. Ver., "Sayest thou." To them it seemed impossible to identify an individual touch, when a vast crowd was squeezing Him. *To see her.* The feminine is anticipatory ; to see the person who had done this and who proved to be a woman. (Vs. 29-32.)

*Fearing and trembling* ; because there was defilement in her touch, Lev. 15 : 9. *Knowing* ; explains her emotion. "What a dreadful thing it would be to have her surreptitiously obtained benefit recalled by an offended Benefactor, disapproving her secrecy and her bold disregard of the Jewish law" (Bruce). *All the truth* ; her pitiful tale of chronic misery. *Daughter* ; tenderly expressed sympathy. *Faith hath made thee whole* ; by leading her to the true agency of cure. *Go in peace* ; literally, "into peace" ; go and enjoy peace. *Be whole.* For her faith's sake He confirmed her healing. (Vs. 33, 34.)

### II. Faith Tried, 35-40.

Vs. 35, 36. *From the ruler* ; that is, from his house. He had been with Jesus all the time. *Troublest.* The word originally means to harass or worry so as to fatigue. *Jesus heard the word* ; Rev. Ver., "not heeding." Here it perhaps means, "overhearing and disregarding." *Believe* ; present tense,—continue in a believing mood, even in the presence of death.

Vs. 37-40. *Peter, and James, and John* ; the intimate disciples. (Compare Matt. 17 : 1 ; 26 : 37.) *Seeth the tumult.* What was going on in the house appealed to both ear and eye. *Wept and wailed* ; the noisy

lamentations of professional mourners. (See 2 Chron. 35 : 25 ; Eccles. 12 : 5 ; Jer. 9 : 17 ; Amos 5 : 16.) *Sleepeth.* The mourners took His words literally. (See John 11 : 11.) *Put them all out* ; because of their unbelief and their noisy jeering.

### III. Faith Rewarded, 41-43.

Vs. 41-43. *By the hand* ; the same as at the healing of Peter's mother-in-law, and the paralytic, chs. 1 : 31 ; 3 : 5. *Taliha cumi* ; the original Aramaic words. Jesus spoke both Greek and Aramaic (Syriac). *Being interpreted.* Mark was writing for Roman readers, and so explains. *Arise.* He calls on her to make an effort. *No man should know it* ; that she had been brought back from death. The clamouring for cures was already too taxing. *Given her to eat* ; revealing His considerate attention to details. This might be easily overlooked in the excitement of the time.

### Light from the East

**RULER**—The synagogue was governed by a bench of elders elected by the congregation, and their chairman, although only the first among his equals, is called the chief ruler of the synagogue. He was responsible for the service, and if he did not conduct it himself he had to invite competent persons to read the lessons from the law and the prophets, to lead the prayers and to give the address. He saw that nothing improper took place in the synagogue, and the oversight of the building and of the congregation devolved on him.

**WAILED**—As soon as a death takes place in an Eastern house, the fact is announced by the piercing shrieks of all the women present. Their neighbor women hasten to the house, uttering at brief intervals all along their course the same wailing cry. The female relatives often beat their breasts, scatter dust or mud upon their heads and even pull out their hair. Hired mourners are usually brought in, if the deceased was a person of consequence, and they chant to the sad notes of a flute, improvised reminiscences of the departed. They know the history of every one present, and it is easy to weave into the chant allusions to their dead relatives, so that everyone is soon weeping for her own grief.

## APPLICATION

*There cometh one*, v. 22. Jairus knew that he was in desperate need, and he knew that Jesus could meet that need. We, too,

**His Greatest Discovery**

must be conscious of those two facts. If we are unconscious of our need, we will not seek the help of Jesus. If we are conscious of our need, but do not recognize that Christ can help us, then our outlook is dark indeed. Sir James Young Simpson is one of the most honored names in the annals of the medical profession. At a very early age he was made a professor in Edinburgh, and later became one of Queen Victoria's physicians. He is best remembered, however, for his introduction of chloroform. When he was upon his death bed, his minister asked him, "What do you regard as your greatest discovery?" "My greatest discovery", he replied, "is the fact that I am a sinner, and that Jesus Christ is my Saviour."

*Besought him greatly*, v. 23. It was a good thing for Jairus that he knew how to ask Christ for what he wanted. It is such a

**An Explorer's Prayers**

simple thing to pray, and yet how many lives are poverty-stricken because of a lack of prayer. Sir Henry M. Stanley, the great African explorer, bears a wonderful testimony to the value of prayer. He says: "On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes, or dull my mind, or close my ears; but, on the contrary, it gave me confidence. It did more: it gave me joy, and pride, in my work, and lifted me hopefully over the one thousand five hundred miles of forest tracts, eager to face the day's perils and fatigues."

*She shall live*, v. 23. A well-known College professor tells us of how he stood once by the death bed of a clerk in a vast establishment.

**Dead and Buried**

"We talked together of the death that seemed approaching, and the man looked up into my face, and said, 'Sir, I have been dead and buried for twenty years.' He had been immersed in business and thoughtless of higher things. The worst death is not the death which stills the heart and ends the functions of the body, but the death in life

which has stupefied the intellect, and dulled the soul. Christ on a few occasions raised to life those whose bodies were dead, but He is continually raising to life those whose souls have been dead. And He gives them something to live for in His service.

*Jesus went with him*, v. 24. There is a Mission carried on by the Baptist church in Korea, situated in a little shop, and

**Where They Cure the Broken Heart**

conducted under very simple conditions. The news spread widely of the good which was being done, and a certain poor woman, living outside the town, where the Mission is situated, heard the report of its good work, and walked into the town to attend the services. She did not know just where the Mission was, nor under what name it went, so she inquired for the place "where they cure the broken heart", and was directed to the place she sought. We can always depend upon finding help for our needs and difficulties wherever Christ is. He is ever ready to go with us right into the midst of our sorrow with His assistance and His comfort.

*Be not afraid*, v. 36. Once a hunter in the Alps made a mis-step, and fell to the bottom of a crevasse. The sides were too slippery

**At the Bottom of the Crevasse**

for him to climb up again. He cried out, but no one heard him. He faced death by starvation and exposure. A stream of water flowed through the bottom of the crevasse. The hunter followed the stream until he entered a large cavern, into which the water disappeared. He could see no exit, but he believed that there must be one, for the stream must flow out somewhere. There was only one thing for him to do, and commending himself to God, he threw himself into the waters, and disappeared. A moment afterwards he found himself on the outside, thrown on the green grass of a beautiful valley, safe and sound. And do there not come times to us all, when the only escape from our need and difficulty is to throw ourselves in whole-hearted trust upon the love and resources of God, which, like the mountain stream, will bear us to safety and relief?

*Not dead, but sleepeth*, v. 39. The early Christians were quick to take up this phase

of Christ's, and the beautiful thought which underlies it. The Christian burying-grounds became known as "cemeteries", "sleeping-places." We came upon the following in one of St. Chrysostom's sermons: "Before the advent of Christ death was called death. But since Christ came and died for the life of the world, death is no longer called death, but slumber and falling asleep." Savonarola, the great Italian preacher, remained in the city of Florence during the great plague which visited that city in 1497. Writing to his brother Alberto, he says: "Incredible is the joy of those who even in death do not lose their faith, so that they may rather be said to sleep, commending their souls to God, than to die." And we all remember the words of Browning in regard to his wife's death: "God took her to Himself, as you would a

sleeping child from a dark, uneasy bed into your arms and the light."

*Astonished with a great astonishment*, v. 42. And no wonder, for here was indeed a miracle, one who was dead made alive again.

**Unamazed** They would have been dull and callous beyond comprehension, if they had not wondered greatly at this divine act. Will any of us believe that, in the presence of still more wonderful works of the Almighty, we often remain unamazed? A profligate reclaimed, a scoffer transformed into a worshiper, one who bows down to false gods led to acknowledge the only living and true God, these are miracles as great as the greatest. Even God Himself can do no more marvelous things than these. Shall we not stand in constant wonder and devout praise for these, His miracles of redemption?

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

Trace the thread of the narratives which show Jesus as a wonderful Healer in response to human faith. For purposes of teaching, the Lesson falls into two sections. Let the discussion gather round:

1. *The appeal of Jairus, and Jesus' response*, vs. 21-24, 35-43. Dwell upon: (a) the character of Jairus, his official position and social standing; (b) his great affliction and his appeal to Jesus. Bring out the viewpoint of Jairus as he appealed to Jesus. Discuss how far his faith was based upon rumors of Jesus' healing activity. From this bring out how his imperfect faith was strengthened by waiting, by Jesus' willingness, by his further observations of Jesus' power. (c) Jesus' response to Jairus. Elicit the facts concerning the willingness of Jesus to go with him, and the bearing this had upon faith, the readiness of Jesus to comfort the father hearing the news of his daughter's death (see Luke's version), the remarkable figurative saying of Jesus, to the effect that she was only sleeping, the determination to exclude the crowd, the word of power and the return to life. Having thus outlined the

main facts, take up two principles. First, the conscious existence of the soul after the death of the body. Other instances, as Lazarus, and the widow's son at Nain, should be considered also. Second, the ability of Jesus to reunite soul and body. Discuss the bearing of these upon the doctrine of His Messiahship and the resurrection, first as evidence of His divinity, and then as a foregleam of immortality, with Jesus' dominant power in the world.

2. *The touch of faith*, vs. 25-34. (Not in printed Lesson.) This incident, one of Jesus' wayside ministries, is remarkable for two things. Emphasize: (a) The healing virtue which was active to the touch of faith. (b) The consciousness of Jesus that healing made great demands upon His spiritual power. Impress upon the class the supreme value of faith, the faith which acts, believing that blessing will result. Discuss Lang's definition, "Faith is accepting God's revelation and acting as if it were true. Faith, however simple, is not proven to be real, until it ventures into act." Bring out Jesus' test of real faith, as ability to claim His help, ability to reach out when opportunity comes, ability to confess to healing, ability to trust Jesus' word against the evidence of the senses, willingness to have Him as Lord of life.

This is a good opportunity of pressing home the great demands of Jesus. The strange and varied results of Jesus' ministry were due to the faith, and the unbelief, of the people. For illustration, compare the disciples and the Pharisees as representatives of faith and unbelief respectively. Point out that this is still the heart of the religious problem. Personally, faith alone opens the life to the blessed power of the Master. Make this a "Decision Day" Lesson.

### For Teachers of the Senior Scholars

Lead the class to see how much work of an exciting and exhausting character was crowded into these days of which we are studying. There was always a waiting and expectant multitude. There was always some one looking for Jesus to do what no one else could do. He had no time to rest before going over the lake; He had no time to rest on the other side; He had no time to rest when He returned.

1. *An Earnest Appeal*, vs. 22-24. Who made this appeal? What was there in the attitude of this father to indicate that he had previously come to some extent under the influence of Jesus? Note that it was trouble that led him to Jesus at this time, to make this public profession of his faith. Sickness often leads souls to Christ. Dr. A. J. Gordon, of Boston, used to say, that sickness had never done him any good. It was always when he was well that he got his spiritual uplifts. This may be true of some. It was not true of the psalmist, Ps. 119 : 67. How did Jesus respond to this appeal? (V. 24.) Help the class to see that Jesus always responds to our appeals. If He does not do what we want, He does what is far better.

2. *A Healing Touch*, vs. 25-34. (Not in the printed Lesson.) Lead the scholars to see what a sad case this was. Twelve years is a long time to be sick. Everything that she had tried had failed. She grew worse all the time. Something at last awakened the hope in her heart that Jesus might be able to do what no one else could do. Get some one to describe the scene, as this poor woman in the crowd touched

timidly the hem of Christ's garment. Her sad face brightened up in a moment. She realized that she was cured. Nobody but some one who has been cured of a critical disease can ever know just how that woman felt that day. How the kind, loving words of Jesus increased her joy! Impress upon the class that the crowning joy of every experience in life is the conscious presence of Jesus.

3. *A Life-Giving Word*, vs. 35-43. What bad news came to the ruler of the synagogue while Jesus was talking to this woman? The father's heart was bleeding sore when Jesus turned and spoke words of sweetest comfort and encouragement. Try to make the class feel that there are no words of comfort and encouragement like the words which Jesus speaks.

Question out the particulars of the scene at the house of mourning,—the weeping and wailing, the way Jesus rebuked these professional mourners, the life-giving word, the sorrow of that home turned into joy. Impress upon the class, that Jesus came into this world to rob death of its power to break our hearts, and to bring life and immortality to light.

### For Teachers of the Boys and Girls

Encourage the scholars to enter into sympathy with the inner feelings of Jairus and of the woman with the issue of blood. Try to imagine what was passing in the minds of each as they met with Jesus. Take up :

1. *The ruler's request*, vs. 21-23. Picture the crowd as it gathers about Jesus. Was Jairus accustomed to mingle with the crowd? Not very likely. What overcomes his pride, and makes it possible for him to appear as a suppliant, before others? Two things : (1) The depth of his sorrow. Show that it takes suffering to drive some men and women to Jesus. This may help to explain why sorrow is allowed in the world. As some one has said, "The ills of life are not here on their own account." They have a purpose. Jairus' prayer was a *reo* prayer. Must we wait until we get into trouble before we truly pray? (2) His faith in Jesus. His trouble would not have driven him to Jesus, had he

not been convinced that Jesus could help him. Did he know everything about Jesus? No, but he knew enough to awaken faith. And so do we all. Had Jairus any evidence of Jesus' power to go upon? In all probability he knew of the case of the centurion's servant some time before.

2. *The delay*, vs. 24-34. (Not in printed Lesson.) Why did not Jesus fall in with the woman's desire for secrecy? He was never anxious that His miracles should be given publicity. But He was unwilling that the woman should receive the lesser blessing of physical healing, and go away with no healing for her soul. The woman might easily have misunderstood the whole affair. Might

she not have thought that the cure was a result of some miraculous element in the garment of Jesus? But Jesus wishes her to understand clearly, that it is her faith which has made the miracle possible.

3. *Christ, the Life-Giver*, vs. 35-43. Emphasize the change which Jesus' view of death has made in the world. Ask, Why did Jesus put out from the room all but the parents and His three disciples? Was it because they had laughed at His words, and so could not be expected to have any faith in His power to raise the dead? Draw out from the scholars any reasons why Jesus desired to keep this miracle secret. He never desired men to believe in Him simply because of His miracles.

### THE GEOGRAPHY LESSON

In almost any town of modern Palestine we may find Syrian girls who remind us of the synagogue ruler's daughter. Suppose, for example, we visit Ramah, about two hours' journey northeast of Jerusalem. Our map sets down the numbers 32 and 46 at that place.

What we are to see at Ramah is a girl about the age of Jairus' daughter, who has come out of her house to watch the village priest blessing some little children brought to him by their mothers. She wears a cotton dress, soft and loose and rather full, with



colored embroidery on the waist and a necklace with a pendant. A large piece of thin white cloth is fastened to her head by a band above her forehead.

All Palestine girls and women who can afford it wear such bangles or strings of coins; they are the Syrian equivalent of hair ribbons and pretty combs.

You can see the modern Syrian girl, so like the ruler's daughter, if you use a stereograph entitled, Greek Priest Blessing the Village Children at Ramah.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

When we really recognize Jesus, we worship Him. v. 22.

Jesus never yet refused to put His loving sympathy at the service of a needy soul. v. 24.

The test of knowledge is action. v. 27.

The frailest faith finds its reward. vs. 28, 29.

Christ's greatest gift is peace of mind. v. 34. The more severe the trial, the greater need of Jesus. vs. 35, 36.

Sleep is but one incident in life, and so is death. v. 39.

To scoff at Jesus is to put oneself outside the region of His activity. v. 40.

"And lo! Thy touch brought life and health." v. 41.

The Master's work is always thorough. v. 42.

### Something to Look Up

1. Long after the raising of Jairus' daughter, Peter raised a good woman from the dead. She lived at Joppa. What was her name? Where is the story found?

2. Where are we told that the risen Jesus has become the first fruits of them that slept?

ANSWERS, Lesson VI. (1) Ps. 93 : 4. (2) Ps. 107 : 29.

### For Discussion

1. Faith in Christ makes trouble light : adduce incidents from the age of persecutions and from our common everyday life.

2. The appropriateness of sleep as a name for death.

### Prove from Scripture

That Jesus has overcome death.

### The Catechism

Ques. 26. *Christ a King.* Christ refused to be made a King by force. He would rule only by love. Obeying Him does not interfere with our obedience to our earthly king. It is by love that He "subdues" us to Himself. When we see all that He has done and suffered for us, we gladly yield ourselves over to Him, He "rules" us. We have His laws in His Word, and if we obey them we shall be truly happy. Then, He "defends"

us. We never know from how many unseen outward dangers He protects us, or from how many temptations we are shielded by Him. He is as powerful as He is loving. The great foes of sin and death He has overcome ; and He is able to give us the victory over all other enemies also.

### The Question on Missions

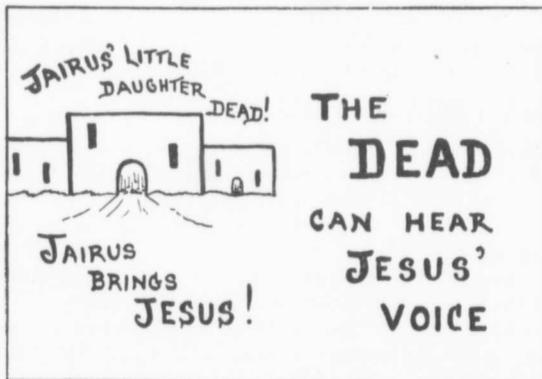
Ques. 7. One of the things which strikes a newcomer is the prevalence of blue in the clothes of the people, though children and well-to-do men often are dressed in such bright colors as surprise a Westerner. Woolen clothes are practically unknown. Although it would be best for all the schoolboys to have a change of clothes worn next the person, they do not all have them. In many cases the clothes are all homemade, the cotton spun, cloth woven and dyed, and the clothes made by the women of the home. Winter clothes are made much warmer than Western ones, because they must keep one warm without the use of fires. The clothes are much tighter than they used to be. Shoes, even to the soles, are of cloth. Scraps of cloth are saved up, pasted together, and form the inner part of the sole, which is all quilted. Queues are coming off these days quite rapidly among the boys. It makes at present a natural division for sides in football in the school—queues, or no queues.

### FOR THE TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Worker's words to the dead.

*Introduction*—Recall last Lesson. The little boat is again coming back across the water (use outline or paper boat). Many people gather around Jesus as He comes on shore. Among them is one of the great men of the city, a ruler of the synagogue, whose name is Jairus.

*LESSON*—*The Faith of a Sad Father*—When he sees Jesus, he bows down to His feet saying, "My little daughter is very ill, she is dying, I pray Thee come and lay Thy hands upon her that she may be healed, and she shall live." Jesus' loving heart is full of sorrow for the sad fa-



ther and He hastens away with him, crowds still following, pressing close to Him.

*The Faith of a Sick Woman*—Amongst the crowd is a poor woman who has been sick for twelve years. She has had many doctors and has spent all she had, but is no better, but rather worse. She has heard of the wonderful Healer, and has come with the crowd, hoping to get near Him. Tell of her great faith. She presses through the crowd and timidly touches His long, flowing garment (explain costume). At once she feels a change. Her weakness is gone. The disease is cured. Tell the rest of the story (vs. 30-34).

While Jesus is speaking to the poor woman, Jairus is waiting for Him, fearing this delay may make His visit useless. Perhaps his little daughter may die before Jesus gets to the house. Alas! so it was. See! a servant comes running to Jairus. Tell the sad message he brings (v. 35). Tell Jesus' words of comfort to the sorrowing father (v. 36). Then they hurry on to Jairus' house.

*The House of Mourning*—Here is the house (outline). Describe the scene,—the paid mourners weeping and wailing, as was the custom. Jesus enters the house. He says (v. 39). The mourners laugh at Him. "Not dead! Of course the child is quite dead!"

they say among themselves; but Jesus puts them all out, and taking only the weeping father and mother and the three disciples whom He had taken with Him, He goes into the room where the little one is lying. She is a sweet little girl, about twelve years of age, the darling of the house, the joy of the father and mother. There she is lying on the couch still in death.

*Jesus Speaking to the Dead*—Jesus goes to her side, takes her little hand in His and says, "Little maid, I say unto thee, arise!" Describe the wonder of the parents when they see the dear eyes opening, the color coming back to the sweet face, the little form moving and rising and—can it be possible?—getting up from the couch and walking! I think I know where she would walk first, don't you? Yes, straight to the arms of the dear father and mother. Imagine their surprise and joy. Jesus tells them to give the little one something to eat, and leaves them rejoicing.

*Golden Text*—Repeat Golden Text. Let us remember that even death must obey Jesus' voice.

*Symbol*—The LIPS will remind us that even the dead can hear Jesus' voice.

*Something to Think About*—Jesus gives life again.

#### FROM THE PLATFORM

THE RULER	JESUS	THE THROG
THE WOMAN		THE MAIDEN

Who is the central Person in our Lesson to-day? Jesus (Print in centre of board with large letters). Jesus is the central Person in the whole gospel story, as He ought to be in our lives. Now ask the scholars to name the people who came into contact with Jesus in the Lesson. First comes THE RULER (Print). Why was Jesus able to help him? Because of his faith. Next comes THE WOMAN (Print). Why was Jesus able to help her? Because of her faith. Who else came into touch with Jesus? THE THROG (Print). Ask the scholars to think of those in that crowd, who, although they were close to Jesus, received no help from Him? Why? Because they lacked faith. Then comes THE MAIDEN (Print). Why was Jesus able to help her? Because of her father's faith. Can we help others by our faith?

## Lesson VIII.

## THE VISIT TO NAZARETH

August 25, 1912

Luke 4 : 16-30. Commit to memory vs. 18, 19.

GOLDEN TEXT—He came unto his own, and they that were his own received him not.—John 1 : 11 (Rev. Ver.).

<sup>16</sup> And he came to Nazareth, where he had been brought up : and <sup>1</sup>, as his custom was, he went into the synagogue on the sabbath day, and stood up <sup>2</sup> for to read.

17 And there was delivered unto him the book of the prophet <sup>3</sup> Esai'as. And <sup>4</sup> when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he <sup>5</sup> hath anointed me to preach <sup>6</sup> the gospel to the poor ; he hath sent me <sup>7</sup> to heal the broken-hearted, to <sup>8</sup> preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To <sup>9</sup> preach the acceptable year of the Lord. 20 And he closed the book, and <sup>10</sup> he gave it <sup>11</sup> again to the minister, and sat down. And the eyes of all <sup>12</sup> them that were in the synagogue were fastened on him.

21 And he began to say unto them, <sup>13</sup> This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the <sup>14</sup> gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son ?

**Revised Version**—<sup>1</sup> he entered, as his custom was, into ; <sup>2</sup> *Omit* for ; <sup>3</sup> Isaiah ; <sup>4</sup> he opened the book, and found ; <sup>5</sup> *Omit* hath ; <sup>6</sup> good tidings ; <sup>7</sup> *Omit* four words ; <sup>8</sup> proclaim release ; <sup>9</sup> proclaim ; <sup>10</sup> *Omit* he ; <sup>11</sup> back to the attendant ; <sup>12</sup> *Omit* three words ; <sup>13</sup> To-day hath this scripture been fulfilled ; <sup>14</sup> words of grace ; <sup>15</sup> Doubtless ye will say ; <sup>16</sup> parable ; <sup>17</sup> at ; <sup>18</sup> thing own ; <sup>19</sup> acceptable ; <sup>20</sup> of a truth I say unto you, There were many widows in ; <sup>21</sup> Elijah ; <sup>22</sup> there came a great famine over all ; <sup>23</sup> and unto ; <sup>24</sup> but only to Zarephath, in the land of ; <sup>25</sup> there were many lepers in ; <sup>26</sup> Elisha ; <sup>27</sup> but only ; <sup>28</sup> they were all filled with wrath in ; <sup>29</sup> as they ; <sup>30</sup> *Omit* end of verse ; <sup>31</sup> they ; <sup>32</sup> cast him forth out ; <sup>33</sup> throw him.

## LESSON PLAN

I. A Sabbath at Nazareth, 16-20.

II. A Sermon at Nazareth, 21-27.

III. Rejected at Nazareth, 28-30.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The visit to Nazareth, Luke 4 : 16-21. T.—The visit to Nazareth, Luke 4 : 22-30. W.—The Messiah's work, Isa. 61. Th.—The widow of Zarephath, 1 Kgs. 17 : 8-16. F.—Naaman the leper, 2 Kgs. 5 : 1-3, 9-14. S.—"What wisdom is this?" Mark 6 : 1-6. S.—"They cast Him out", Matt. 21 : 33-46.

Shorter Catechism—Review Questions 24-26.

The Question on Missions—8. What are the school working hours? Rising bell rings at 5.30 with an hour's study before breakfast. Morning prayers are

23 And he said unto them, <sup>15</sup> Ye will surely say unto me this <sup>16</sup> proverb, Physician, heal thyself : whatsoever we have heard done <sup>17</sup> in Capernaum, do also here in <sup>18</sup> thy country.

24 And he said, Verily I say unto you, No prophet is <sup>19</sup> accepted in his own country.

25 But <sup>20</sup> I tell you of a truth, many widows were in Is'rael in the days of <sup>21</sup> Eli'as, when the heaven was shut up three years and six months, when <sup>22</sup> great famine was throughout all the land ;

26 <sup>23</sup> But unto none of them was <sup>24</sup> Eli'as sent, <sup>25</sup> save unto Sarep'ta, a city of Si'don, unto a woman that was a widow.

27 And <sup>26</sup> many lepers were in Is'rael in the time of <sup>27</sup> Elise'us the prophet ; and none of them was cleansed, <sup>28</sup> saving Na'man the Syrian.

28 And <sup>29</sup> all they in the synagogue, <sup>30</sup> when they heard these things, <sup>31</sup> were filled with wrath,

29 And <sup>32</sup> rose up, and <sup>33</sup> thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might <sup>34</sup> cast him down headlong.

30 But he passing through the midst of them went his way.

at 3.30 followed by school hours about as in Canada. In the evening the pupils study from one to two hours, in the schoolrooms.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 35 ; 127 ; 90 (Ps. Sel.) ; 35 (from PRIMARY QUARTERLY) ; 185.

Special Scripture Reading—2 Tim. 3 : 14 to 4 : 8. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 616, Jesus Rejected at Nazareth ; B. 625, Jesus Teaching in the Synagogue at Nazareth. For Question on Missions, C. 489, Dinner Time in the Girls' School, Weisweifu. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Nazareth and the Plain of Esdrasland at the Southwest (Underwood & Underwood, see page 363).

## EXPOSITION

Time and Place—A.D. 26 ; Nazareth.

Connecting Links—In Mark this incident closely follows last Lesson. Matthew places it just after the parable teaching, Lesson V., Mark 4 : 35 to 5 : 20. Luke places it earlier—immediately after the temptation, using the sermon at Nazareth, as Matthew uses the Sermon on the Mount, as an inaugural to Jesus' public ministry. The reference to the works done at Capernaum in Luke 4 : 23 favors the later setting of Matthew and Mark.

## I. A Sabbath at Nazareth, 16-20.

V. 16. As his custom was ; during (1) His boyhood at Nazareth, and (2) His public ministry. (See Mark 1 : 21 ; 3 : 1 ; 6 : 2.) Synagogue ; evidently only one in Nazareth.

To read ; at the invitation of the ruler (Acts 13 : 15).

V. 17. Book ; roll. Esaias ; Isaiah. The second scripture lesson was from the prophets, the first from the law. Opened ; unrolled. Found the place ; perhaps the lesson prescribed for the day. More probably He chose a congenial passage. Was written ; a free quotation from the Greek version of Isaiah 61 : 1, 2. It was read in Hebrew and then interpreted in Aramaic, the spoken language of the Jews at the time.

Vs. 18, 19. Is upon me. The application is to His baptism. Anointed ; divinely appointed. Kings and judges were anointed. "Messiah" is the Hebrew word for "anointed." The gospel ; Rev. Ver., "good tidings."

*The poor.* Luke finds the keynote of Jesus' teaching in His sympathy for the poor (chs. 6 : 20 ; 14 : 12-14). *To heal the broken-hearted*; omitted in the best manuscripts (Rev. Ver.). *Recovering of sight to the blind.* The Hebrew text has, "opening of prison to the bound." See Isa. 42 : 7. *To set at liberty them that are bruised*; not in Isa. 61 : 1. Perhaps a free reminiscence of Isa. 58 : 6. Luke may have added this to suggest an important feature of our Lord's ministry, or the Hebrew text used by Jesus may have varied from ours. *Deliverance . . . liberty*; original reference was to the release of the Jews from the Babylonian, or some later oppression. Here, as applied to Jesus, it means release from (1) legalism, and (2) sin. *The acceptable year*; the year of jubilee, Lev. 25 : 8-10. Note where He stops. He omits, "and the day of vengeance of our God", Isa. 61 : 2.

V. 20. *Closed*; rolled up. *Minister*; attendant, under officer, whose duty it was to take the scriptures from their chest, and replace them there. *Sat down*; the posture of a Jewish teacher. *Eyes of all*; out of curiosity, for His fame had reached them. Perhaps the deeper interest roused by His inspired presence.

## II. A Sermon at Nazareth, 21-27.

V. 21. *Began to say.* What follows is either : (1) the theme, or (2) the opening sentences of the sermon, or (3) the gist of it. *Scripture fulfilled.* He announces himself as the Messiah prophesied by Isaiah.

V. 22. *Bare him witness*; compelled to do so by His undeniable power. Not like v. 15. *Wondered*; not admiration, but surprise. *Gracious words*; Rev. Ver., "words of grace", referring either to the attractiveness of His speech, or to the grace of God by which the scripture was fulfilled : probably both,—words of grace about grace. *Is not this?* Familiarity spoiled the effect of His gracious manner and His gracious theme. *Joseph's son*; just ordinary neighbors.

V. 23. *Surely*; doubtless, of course. *Proverb*; Rev. Ver., "parable." The Hebrew word "mashal" included proverbs as well as parables. *Physician, heal thyself*; explained by the next words : Do here, among us, what You have been doing, as

we hear, at Capernaum. It implied mistrust of the reports of His mighty works. *Done in Capernaum.* See connecting Links. Luke has not previously reported the Capernaum ministry. Therefore the setting of this Lesson in Matthew and Mark is more correct.

V. 24. *Verily*; solemnly introducing another proverb. *Accepted*; Rev. Ver., "acceptable." For a varied form of the proverb, see Matt. 13 : 57 and Mark 6 : 4.

V. 25. *I tell you*; in answer to v. 23. *Elias*; Elijah. (See 1 Kgs. 17 : 9-16.) *Three years and six months.* See James 5 : 17 ; a Jewish tradition. The half of seven—the number symbolic of misfortune (Dan. 12 : 7 ; Rev. 11 : 2, 3 ; 13 : 5).

Vs. 26, 27. *Sarepta*; a village lying between Tyre and Sidon, known to-day as Sarafend. *Eliuseus*; Rev. Ver., "Elisha." *Syrian*; Naaman and the widow, both Gentiles.

## III. Rejected at Nazareth, 28-30.

Vs. 28, 29. *Filled with wrath*; because He seemed to suggest that pagans, to say nothing of the Capernaum people, were better than they. *Brow of the hill*; some elevated point, not necessarily the highest peak, two miles distant. Nazareth is built in a hollow of the hills amid rocks and ravines. Perhaps the ancient town extended further up the mountain side.

V. 30. *Passing through*; not that Jesus became invisible or had miraculous protection. The majesty of His person overawed the mob. (Compare John 7 : 45, 46 ; 18 : 6.)

## Light from the East

PLACE—The lesson from the prophets for the day. The Pentateuch was divided into a hundred and fifty-four sections and the Prophets into seventy-nine sections, and a section from each division was read every Sabbath, and thus the Pentateuch was read through in three years and the Prophets in a year and a half. When Hebrew became not generally understood, an interpreter stood by the reader and rendered it verse by verse into Aramaean or Greek. He was not allowed to read his translation, lest it should be thought authoritative, and so he gave a paraphrase or free interpretation, rather than an exact translation.

MINISTER—Was the caretaker of the

synagogue, but a much more important official than our sexton or caretaker. The smaller synagogues were schools as well as churches, and he was the schoolmaster, and read the lessons in the public services. In larger places he called those who were to take part, handed the roll to the reader, received it back, rolled it up in its covering, and after

holding it up to view, deposited it in its ark or chest. He was to be very carefully selected; he must be humble and modest, know the scriptures well, be correct and distinct in his pronunciation, simple and neat in his dress and quiet in his manner. He was the officer of the Rabbinic law and carried out its sentences.

### APPLICATION

*As his custom was*, v. 16. Jesus gives us an example in the matter of cultivating the habit of going to church. It is a habit to be cultivated while we are still

**Re-creation** young. We may not see just now all the benefits which are derived from a faithful attendance at church, but the time will come when we shall have needs which can be met by this invaluable habit. One week evening the famous Dr. McLaren of Manchester had been preaching, and afterwards a business man who had been in the congregation was overheard saying: "This has been an awfully trying day. Some of the first letters I opened disturbed me. All through the day things have gone more or less awkwardly. Tired and weary I made my way home this evening saying to myself, I can't go to service this evening. But after tea I decided to come. How glad I am that I did! This hour, and the message, has cleared the sky, and brought strength and gladness to my soul." Church going is "recreation"—re-creation—in its truest sense.

*When he had opened the book*, v. 17. He knew at once where to find the passage He needed, for He had been familiar with the Bible from childhood. Joseph and Mary had been at pains to teach it Him, and He had been a faithful scholar at the synagogue school, where the Bible was the textbook. It is the passages of scripture with which we become familiar while we are young that will comfort and sustain us all through life. When Sir Walter Scott was dying, it was his great delight to hear the Bible read to him. Sometimes they would read to him from other books, books which in his later life he had known quite well; but they all seemed quite strange and unfamiliar to him. The

words of the Bible, however, which had been familiar to him from childhood, still lived in his memory, to bring him hope and help at the last.

*Anointed me to preach*, v. 18. Christ was always quite certain of what His mission was. How often He spoke of Himself as being sent from God to do the work He was doing. Now it is possible for us all to do our task strong in that same belief that God Himself has given us our work to do. The greatest men who have ever lived have believed that. Let us learn a lesson from Sir Henry Lawrence, who was killed at Lucknow during the Indian Mutiny. He asked that his tombstone should bear these words, "HERE LIES HENRY LAWRENCE, WHO TRIED TO DO HIS DUTY."

*The gracious words*, v. 22. God has always been, through His Word, and through His Son, speaking to us gracious words, and if we would only listen to them and believe in them, how they would influence our lives! Some time ago, a ship caught fire on the Atlantic. No scene is usually more awful than that on board a ship which has caught fire. But in this case one man calmed all the tumult. That one man was the captain, and he appeared to be as self-possessed as if nothing were happening, and although the ship was little better than a charred house, he brought it safely into the harbor without the loss of a single life. Some one asked him how he was able to be so calm throughout the danger. His reply was that upon the night before the fire, he had been reading his Bible, and especially these words: "When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned." And those words

**God-given  
Tasks**

**The Cool  
Captain**

**Sir Walter  
and the Bible**

flashed into his mind with the cry of "Fire!" and he felt no terror, no loss of hope. The Word was a veritable anchor holding him firm and steady in the wild tumult. His soul rested in the Almighty and His Word, and he was serene.

*Is not this Joseph's son?* v. 22. One of the most valuable books in the world is what is known as the Vincent First Folio of Shakespeare, which was presented to Augustine Vincent by the printer of this first edition of Shakespeare's plays in 1623. The book was discovered by a London library catalogue expert who was cataloguing the library of a Lincoln gentleman. When he had finished work in the house, he was taken to a stable to look over a box of books. The books were being passed to him by an assistant on the estate. Throwing down a volume which was tightly tied with a cord, the assistant said, "This is no good, sir, it is only old poetry." But the expert picked it up, opened it, and saw at a glance the treasure he had found.

#### The Second Look

So was it that some men looked at Jesus, and saw only Joseph's son; but others looked, and saw their Saviour. The second look at Christ is worth while.

*Went his way*, v. 30. The people of Nazareth were unconscious of the blessing which they were losing. Some years ago a shabby old man visited nearly every hospital and charitable institution in New York, examining the kitchens, and inquiring into the details of management and accommodation. Forgetful of the possibility of angels traveling in disguise, he was gruffly treated in many places, but two hospitals treated him with the greatest courtesy. When this old man died, he left an estate of over two million dollars, and bequeathed almost the whole of it to the two hospitals which had welcomed his interest. How many blessings, how many of God's messengers, we allow to pass from us, because we are content to judge by outward appearances instead of looking below the surface.

#### The Shabby Hospital Visitor

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

This Lesson should be studied as an illustration of the growth of unbelief. By way of introduction, call for the facts in the life of Jesus which would naturally be in His favor with the people of His own town: as His attractive boyhood, His work as a carpenter, and His regular and devout attendance at the synagogue. By questioning and discussion consider:

1. *The public appearance in the light of popularity*, vs. 16-20. Bring out the fact that He was not a recognized religious Teacher. Note the seeming assumption of the prophetic office as a public teacher. This background is important.

2. *The application of the prophetic message*, vs. 21-27. The points to elicit are: (a) The remarkable claim of Jesus as fulfilling the prophet's message. Make clear what this announcement implied as to His own nature and as to their knowledge of Him. (b) The

wonderful impression His words made—"words of grace", beautiful and comforting. Consider the usual appearance of spiritual insight, when this impression was made. (c) The appearance of unbelief. Take time to get to the root of it, which was "familiarity breeding contempt." They could not see how *He* could be the Messiah or do wonderful works. Their philosophy was simple,—the Messiah could not come as a man. They forgot their Old Testament. (d) The real challenge to Jesus to do for Nazareth in miracle what He had done in other places. Analyze their idea of the Messiah,—a wonder Worker, irrespective of all moral considerations. Bring out Jesus' reply. Note His use of two Old Testament stories. The point in the stories is that the prophets ministered to foreigners, although there was need at home. (e) Why Jesus did not do any mighty works in Nazareth. (See Matt. 13: 58 and Mark 6: 5.) Their familiarity undermined the ground of faith. Discuss Jesus' principle of making His miracles contribute to human efficiency rather than an occasion to gratify curiosity or display power. In the

absence of faith, He was limited in His activity. Press home the very great place faith has in procuring the blessing of the kingdom.

3. *The result of His teaching*, vs. 28-30. Call attention to: (a) The general movement among the people; all gazed at Him (v. 20), all wondered at Him (v. 22), all were filled with wrath (v. 28). They regarded His teaching as a slight upon their character, and they became an angry mob. (b) Their attempt at murder. Set forth the extreme violence of wounded dignity. (c) Jesus' overawing majesty, which scattered the mob. The lesson to enforce is the cruel power of prejudice. They admitted the truth of His words, but their blind pride led them to reject Jesus. Teach the necessity of humility in listening to the gospel.

### For Teachers of the Senior Scholars

Have a talk with the class about the pleasure a properly constituted person finds in revisiting the home of his childhood. Jesus came back to Nazareth after being away two years. How did He spend the Sabbath at home? Our Lesson to-day is an account of that day. Note the free and easy way in which the synagogue services were conducted. Is our present method an improvement?

1. *A Beautiful Text*, vs. 17-20. Where did Jesus find His text? See Isa. 61:1, 2. This is a great text: "the programme of Christianity", as Drummond calls it. Why did Jesus stop just where He did in reading His text? Isaiah's programme of Christianity included a reference to the day of vengeance, which Jesus omitted. The heart of Jesus was so full of love that day for the people of His home village, that He did not care to preach to them about punishment and retribution.

2. *A Grand Sermon*, vs. 21, 23-27. Note that we have no report of the first and principal part of the sermon, except what we have in v. 21. His method of dealing with His text is given, but nothing more. He Himself was a fulfilment of Isaiah's prophecy. Question the class as to how Christ was a fulfilment of this prophecy.

At first the people listened with interest to the gracious words which proceeded out

of His mouth, but soon there arose a questioning spirit. When they began to take in what it all meant, it seemed absurd to think that a young man brought up amongst them, a mere carpenter and the son of a carpenter, could be the Messiah. Question the class about the closing part of the sermon, vs. 23-27, which was called forth by this hostile attitude of the people,—the familiar proverb and the equally familiar Old Testament references. Why were these references to Hebrew history introduced? (See Exposition.)

3. *An Enraged Congregation*, vs. 28-30. What was it that excited their wrath? How did they manifest their hatred? How did Jesus escape? Note how blind and stupid these people were! This was their best opportunity of getting their lives into sympathy with Christ, into harmony with God's purposes. By abusing their privilege they made their case almost hopeless. Impress upon the class how wise it is of us to make the most of our opportunities of getting into right relationship with God and man. Every opportunity neglected makes it harder, another time, to do right.

### For Teachers of the Boys and Girls

Remind the scholars of last week's Lesson and draw out the contrast between it and to-day's. Last week's Lesson brought before us instances of those who were helped by Jesus because they believed in Him. To-day we have an illustration of how men may shut themselves out forever from divine help by their unbelief.

1. *The message of Jesus*, vs. 16-21. Ask if it is a desirable thing to form habits. It all depends upon the habits. Our lives will be enriched by good habits. Speak of Jesus' habit of attending church. Speak of His habit of finding help and guidance in the scriptures. Was Jesus sure that He had been sent into the world for a special purpose? Note how the sense of having a mission to perform makes men strong. Illustrate by Paul's experience (Phil. 3:13). Ask for illustrations of how the gospel of Jesus (v. 18) is being fulfilled in our own day. Think of our hospitals, etc.

2. *The reception of the message*, vs. 22-28.

Trace the change which comes over the attitude of the congregation. At first they are impressed by the words of Jesus, but they end by rejecting them and Him. Are we losing some of life's best blessings because we regard certain persons and truths as too commonplace for us? Did Jesus hear the words of v. 22, or did He recognize the attitude of the people through His wonderful knowledge of the human heart? More likely the latter. Dwell upon the fact that Christ knows what thoughts are passing through our minds to-day.

3. *The rejection of Jesus, vs. 29, 30.* Draw out the fact that the people of Nazareth must have been exceptionally enraged, to contemplate such a crime as murder. Does the truth ever enrage people? Show that it is not easy to apply a distasteful truth to our own case, but it is often very necessary. Imagine the case of a man who only did his duty when he found it agreeable. Remember that it is quite improbable that Jesus ever revisited Nazareth. Many of these people never saw Him again. Dwell upon the solemn danger of rejecting Jesus.

### THE GEOGRAPHY LESSON

Nazareth is one of the Palestine towns where people have kept on living, generation after generation, on practically the same ground that was occupied nineteen hundred years ago. Find on our Galilee map, p. 367, where the encircled number 33 marks a spot at the edge of the town. If you stand to-day at that spot and look off southwest over the space between those two long lines which spread from 33, you have right before your eyes a part of Nazareth and a glimpse of its beautiful surroundings which Jesus knew well. You look from a steep hill down on the roofs and courtyards and gardens of some small stone houses scattered over sloping ground.

Probably none of the houses that you see now are old enough to be the very same ones which were standing in our Master's day, but it is likely that many of them are built of the same blocks of stone which served as parts of other houses, when He came here and read the words of Isaiah in the synagogue.

There are still more houses and shops modern churches and convents, a little

farther south, that is, farther toward the left than you are at present facing.

The synagogue itself was in a part of the town farther to the left than what you now see.

Over beyond the town you can see that the ground rises much higher; at one point you notice a particularly steep height standing up beyond long slopes of pasture ground. Nazareth people to-day have a tradition that it was to that high hill the mob of nineteen hundred years ago took Jesus, meaning to throw Him and hurl stones at Him. Though they all believed, in a stiff and formal fashion, that God's promise of a Messiah would sometime be fulfilled, it seemed to them sacrilegious and shocking for Jesus to declare that the familiar promise had actually begun to be fulfilled. They thought it rank blasphemy to say such a thing.

You can see the place with your own eyes by using a stereograph entitled, Nazareth with the Plain of Esdraelon at the Southwest.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

We have the highest authority for the habit of church attendance. v. 16.

To use the Bible, we must be familiar with it. v. 17.

When God gives us work to do, He also equips us for that work. v. 18.

God's fulfillments may be delayed, but they come at last. v. 21.

Even Christ's enemies are compelled to acknowledge His power. v. 22.

Where there is no faith, no blessing can come. v. 23.

God is no Respector of persons. v. 27.

"Truth embitters those whom it does not enlighten." v. 28.

"And he that sauts Love out, in turn shall be Shut out from Love."—v. 30.

### Something to Look Up

1. "He taught them as one having authority, and not as the scribes." Find these words about Jesus.

2. "He is despised and rejected of men." Of whom were these words spoken? By whom? In what chapter and verse?

ANSWERS, Lesson VII.—(1) Tabitha or Dorcas; Acts 9:36-41. (2) 1 Cor. 15:20.

### For Discussion

1. The gospel as a transformer of human life.

2. Unpopularity—is it a good or a bad thing?

### Prove from Scripture

That Jesus was a Jew.

### The Catechism

Ques. 24-26 (Review). A very simple plan of review will serve for these questions. Begin with:

1. *Christ a Prophet.* What is a prophet? Who alone can make God's thoughts known perfectly? In what three ways does Christ do this? What does God desire for us?

2. *Christ a Priest.* What two duties belong to priests? What was the sacrifice which

Christ offered? Where did He offer it? Who is offended at our sin? Why does He forgive us? How often was Christ's sacrifice offered? Can it ever be offered again? What is meant by intercession? Where does Christ intercede for us?

3. *Christ a King.* How does He rule? Does obeying Him hinder us from obeying our earthly king? Where do we find Christ's laws? From what does He defend us?

### The Question on Missions

Ques. 8. Chinese scholars have always been noted for long hours. The tendency of the teachers is still to want long hours. They think it is the best way to keep the boys out of mischief. There used to be a great deal of memorizing in the schools. We are making less of that now, and are trying to train the scholars to think more. If the children are allowed to, they at once drop into the habit of studying at the top of their voices. The writer was one night surprised, when rising to attend a sick child, to hear sounds of study from the girls' school about forty yards away. It continued from 1.30 till 4 in the morning. The girls were afraid that they were not going to be able to get all of their work done in the prescribed time, and had got up early for it. Of course, when the teacher in charge heard of it, she put a stop to it.

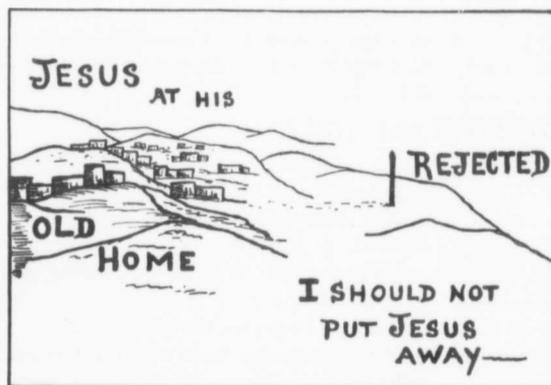
## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The Worker's words at His old home.

*Introduction*—Many of the children have lately been away on holiday visits. Some

have now returned, and how nice it is to be home again. Truly there is no place like home. There are all the old play places to be visited and the old playmates to be seen and all the wonders and joys of the holiday to be told.

*Lesson*—Here is the little village where Jesus lived when a Boy (sketch, and print NAZARETH). Our story to-day tells us about Jesus going back to His old home. He has not been away on a holiday visit. No, indeed! He has been very



busy while He was at that sea shore in Galilee. We know what He has been doing, don't we? You may tell me some of the wonderful doings of Jesus there. (Recall some of the stories briefly.)

*Jesus at Home*—Now Jesus has come back to Nazareth, the village where Mary and Joseph lived, and where Jesus lived with them till He was grown up. We can imagine how Jesus would go about amongst His old friends, speaking kindly words to old and young.

*Jesus in the Synagogue*—Now the Sabbath day has come. I am sure you can all tell me where Jesus would be sure to go on that day? (Describe the synagogue and its customs.) The ruler of the synagogue asked Jesus to read the Scripture Lesson for the day. Did Jesus open a Bible and read as our ministers do? No. There were no books like ours in those days. The Bible (scriptures) was written on great rolls of parchment (explain) something like this (outline, or show paper roll). And it needed a great many of those rolls for all the scriptures. These rolls were kept in a big wooden chest, and there was an officer of the synagogue whose duty it was to take them out and hand them to the minister to read, and afterwards to put them back in the chest.

*The Prophecy Being Fulfilled*—Long before Jesus came, God told the prophet Isaiah what Jesus' work in the world would be (explain v. 18); and we know that Jesus was doing these very things. Jesus let His old friends know that He is the One about whom these words were written, but they will not believe that.

*Putting Jesus Away*—"Is not this Joseph's son?" they say. "We know all about His family. They are just ordinary people. This cannot be true that He says", and they would not believe Jesus, but turned upon Him in anger and treated Him shamefully (v. 29); but He quietly passed through the crowd and went away back to Capernaum.

*Golden Text*—Repeat Golden Text.

*Grieving Jesus*—How does Jesus come to us now? (Explain.) If we listen to His words and obey Him and believe in Him and love Him, how glad He is, but if we do or say or think anything we know Jesus will not like us to do, then we are putting Jesus away from us. (Tell a simple story to illustrate.)

*Symbol*—The LIPS will remind us of Jesus' words in His old home and the sad way the people there put Him away.

*Something to Think About*—I should not put Jesus away.

### FROM THE PLATFORM

RECEIVE  
OR  
REJECT CHRIST

Print the name CHRIST in large letters on right-hand side of board. Ask what Christ came to earth to do. He came to bring the gospel to men. What does the gospel do for men? Draw out the answer by reminding the scholars of Christ's text at Nazareth. But can Christ bring these blessings to men apart from any action on their part? No. Then what must men do in order to benefit by the gospel? They must RECEIVE (Print) Christ. What is meant by "receiving" Christ? To welcome Him into our hearts, to love Him, to trust Him, to believe that he is everything He represents Himself to be. Do all men receive Him? No. The people of Nazareth did not. There are many people to-day who do not. But to refuse to receive Him is to actually REJECT (Print) Him. Dwell upon the awful responsibility of rejecting Christ.

## \*AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

I. PRAYER. All stand.

II. SINGING.

"The Lord is King ! lift up thy voice,  
O earth and all ye heavens, rejoice !  
From world to world the joy shall ring,  
The Lord Omnipotent is King."

—Hymn 23, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 121.

*Superintendent.* I will lift up mine eyes  
unto the hills, from whence cometh my  
help.

*School.* My help cometh from the Lord,  
which made heaven and earth.

*Superintendent.* He will not suffer thy  
foot to be moved : He that keepeth thee will  
not slumber.

*School.* Behold, He that keepeth Israel  
shall neither slumber nor sleep.

*Superintendent.* The Lord is thy keeper :  
the Lord is thy shade upon thy right hand.

*School.* The sun shall not smite thee by  
day, not the moon by night.

*Superintendent.* The Lord shall preserve  
thee from all evil : He shall preserve thy soul.

*School.* The Lord shall preserve thy going  
out and thy coming in from this time forth,  
and even for evermore.

IV. PRAYER.

V. SINGING. Selected.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Ps. Sel. 7, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

Within thy tabernacle, Lord,  
Who shall abide with thee ?  
And in thy high and holy hill  
Who shall a dweller be ?

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY".)

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken up in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review ; it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. 2 Cor. 8 : 9 ; 9 : 15.

*Superintendent.* For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,

*School.* That ye through His poverty might be rich.

*All.* Thanks be unto God for His unspeakable gift.

V. SINGING.

'Forward !' be our watchword,  
Steps and voices joined ;  
Seek the things before us,  
Not a look behind ;  
Burns the fiery pillar  
At our army's head :  
Who shall dream of shrinking,  
By our Captain led ?

—Hymn 209, Book of Praise

VI. BENEDICTION.

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[For additional information in regard to certain of the places, see Geography Lessons.]

**Al-phæ'-us.** 1. Father of James the Less, Mark 15 : 40. 2. Father of Matthew. Some identify these two, thus making James and Matthew brothers.

**An'-drew.** One of the Apostles, brother of Peter.

**Bar-thol'-o-mew.** One of the twelve apostles. Probably the surname of Nathanael, John 1 : 45, 46.

**Be-el'-ze-bub.** Lord of the Fly. More correctly, Beelzebub, Prince or Lord of Filth; a name of contempt given to Satan, Prince of Demons and False Gods.

**Beth-sa'-i-da.** "House of fishing." On the northern shore of the Sea of Galilee, birthplace of Peter, Andrew and Philip; condemned for unbelief, Matt. 11 : 21.

**Ca-per'-na-um.** Town on the northwestern shore of the Lake of Galilee; Jesus' second home after Nazareth, called in Matt. 9 : 1, "His own city."

**Cho-ra'-zin.** A town about two miles north of Capernaum on the northwestern shore of the Sea of Galilee.

**De-cap'-o-lis.** Meaning, "ten cities", a district east of the Jordan in which were ten associated Greek cities.

**E-li'-as.** The Greek form of Elijah; one of the earliest and greatest of the prophets. Appeared with Moses on the Mount of Transfiguration to do honor to Jesus, Matt. 17 : 3.

**E-li-se'-us.** The Greek form of Elijah, the prophet of King Ahab's time.

**E-sai'-as.** The Greek form of Isaiah, one of the great Old Testament prophets.

**Gad'-a-renes.** Inhabitants of the district east of the Lake of Galilee of which Gadara, six or eight miles from the lake was the chief city. Called Gergesenes (Matt. 8 : 28); Gerasenes (Mark 5 : 1, Rev. Ver.), from Gergesa or Gerasa (now called Kersa) a town on the east shore of the lake.

**Gal'-i-lee.** The most northerly of the three provinces into which the Romans divided Palestine. Also, the fresh-water sea, so famous in our Lord's ministry.

**Gen'-tiles.** All nations of the world other than the Jews. The Jews despised all Gentiles.

**Go-mor'-rha.** Meaning "submersion." One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

**Her'-od An'-ti-pas.** Son of Herod the Great, who reigned at the time of our Lord's birth. Antipas ruled over Galilee and Perea with the title of tetrarch.

**He-ro'-di-as.** The wife of Herod Philip, brother of Herod Antipas. She forsook her husband and married Antipas.

**Is'-ra-el.** The name given to Isaac's son Jacob, and to his descendants.

**Ja-i'-rus.** The ruler of the Capernaum

synagogue, whose daughter Jesus raised from the dead.

**James and John.** Brothers, sons of Zebedee; among the very earliest followers of Jesus, and became apostles.

**James the Son of Al-phæ'-us.** Also one of the apostles. He was called James the Less.

**Je-ru'-sa-lem.** "City of Salem", or "City of Peace." The religious capital of Palestine.

**Je'-sus.** The Greek form of Joshua, meaning, "Jehovah is salvation." (Compare Matt. 1 : 21.)

**John the Bap'-tist.** Son of Zacharias and Elizabeth. The forerunner of Jesus; put to death by Herod Antipas at the instigation of the wicked Herodias.

**Jo'-seph.** The husband of Mary, the mother of Jesus.

**Ju'-das Is-car-i'-ot.** The one of the Twelve who betrayed his Lord. Always the last mentioned in the lists of the apostles.

**Leb-bæ'-us.** See Thaddæus.

**Matth'-ew.** Also called Levi; one of the Twelve, and the writer of the first Gospel.

**Na'-a-man the Syr'-i-an.** He was healed of leprosy by Elisha (2 Kgs. 5 : 14); referred to by Christ, Luke 4 : 27.

**Naz'-a-reth.** The town in Galilee where Joseph and Mary lived, and the home of Jesus during his childhood and until He was about thirty years of age.

**Pe'-ter.** Full name, Simon Peter, Greek for Cephas, meaning "a rock", the name bestowed by Jesus on Simon at His first calling, John 1 : 42.

**Phil'-ip.** 1. One of the Twelve. 2. Herod Philip, half-brother of Herod Antipas. 3. Half-brother of Herod Antipas, above mentioned, husband of Herodias, Mark 14 : 3.

**Sa-mar'-i-tans.** Inhabitants of Samaria, a mixed and semi-heathen race originating from the admixture from the Assyrian colonists there after the Israelites were captured (2 Kgs. 17 : 24); held in contempt of the Jews.

**Sa-rep'-ta.** Or Zarephath, a town on the seashore about eight miles south of Sidon.

**Sa'-tan.** Meaning "Adversary"; the devil.

**Si'-don.** An ancient city of the Canaanites on the sea coast about twenty-two miles north of Tyre.

**Si'-mon.** 1. PETER. 2. THE PHARISEE, in whose house the woman of the street anointed the feet of our Lord. 3. THE CANAANITE, one of the apostles.

**Sod'-om.** One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

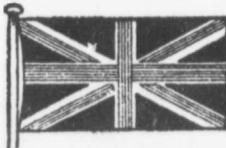
**Thad-dæ'-us.** A surname of the apostle Jude, who was also called **LEB-BÆ'-US**.

**Thom'-as.** Called also in Greek, "Didymus" (John 20 : 24), "a twin"; one of the twelve apostles.

**Tyre.** An important commercial seaport of Phœnicia of great antiquity, and at one time of immense wealth.

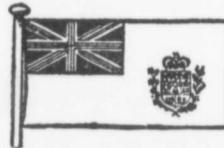
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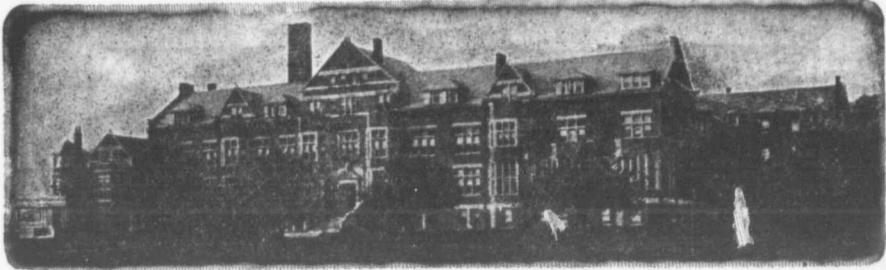
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It is an altogether delightful little sketch which Miss Emma C. Dowd has given in **Polly of the Hospital Staff** (290 pages, illustrated in colors, Copp, Clark Co., Toronto, \$1.00). Polly, the sunshine-maker, is a little witch from a poor tenement, with a gift of story telling and sunshine. How she brightens the convalescent ward in the Children's Hospital, and, because they couldn't part with her, was made a little "hospital helper" (an altogether unconventional appointment), how she wins her way into Dr. Dudley's heart and into the heart of Miss Lucy, the lovely nurse, who has also gone deep into the same Dr. Dudley's heart; and how, when the doctor's and nurse's romance ends happily, Polly becomes their own adopted daughter, is all prettily set out, with such a realistic touch that one sees the happy, dancing, sunshine girl and all the woes and joys of the hospital wards as if with one's own

eyes. Polly is a book that children will delight in, and from which older people will learn many a lesson.

"It is the most illuminating book on missions I have ever read", says a missionary authority, of Campbell N. Moody's, **The Heathen Heart**. Those who have read this book will be glad to see another book by the same writer. As evidenced in the volume just mentioned, Mr. Moody has a far look within, and writes in a striking and readable style. In **The Saints of Formosa: Life and Worship in a Chinese Church** (Oliphant, Anderson & Ferrier, London and Edinburgh, 251 pages, \$1.25 net), Mr. Moody follows up his studies of **The Heathen Heart** by showing us the heathen in contact with the new religion from the West—"loiterers about the gate", he calls them; then these same men brought into the church, and their modes of worship, mental and spiritual characteristics, and the views they take of scripture truths which are so familiar to us, but which strike these Orientals at a very different angle. It is an altogether intimate introduction to the Formosan Chinese Christians as they really are, that the author gives us. The book is illuminated by ten particularly characteristic half-tone illustrations. The closing chapter is of special interest to students and theologians, describing, as it does, how the truth reaches the Chinese mind and heart through the "Western window" of the interpretations and formulations of truth by the churches of the West.

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**Communion with God**, by Rev. D. Stone, D.D., and Rev. D. C. Simpson, D.D. (211 pages, \$1.20), is intended to help the ordinary reader to see the preparation for communion with God before Christ came, and how it was realized through Him. The book elucidates difficulties in the study of religion and expounds New Testament instances of communion with God, with great clearness and power. **Christ's Message of the Kingdom**, by Prof. A. G. Hogg, M.A. (paper cover, 227 pages, 50c. net) will prove to be a boon to any who want a course of study in New Testament teaching. Prof. H. R. Macintosh, of Edinburgh, writes of it: "More than any book known to me, this one is successful, I think, in penetrating to vital truth in the transcendent phrases actually spoken by Jesus."

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